Politeuphuia,

WITS COMMON-WEALTH.

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

LONDON,
Printed for *E. Flesher*, in the Year. 1684.

To his very good friend,

Mr. *BODENHAM*,

N. L. wiſheth increaſe of happineſs.

SIR,

WHat you ſeriouſly begun long ſince, and have always been very carefull for the full perfection of, at length thus finiſhed, although perhaps not ſo well to your expectation, I preſent you with, as one before all moſt worthy of the ſame; both in reſpect of your earneſt travel therein, and the great deſire you have continually had for the generall profit. My humble deſire is, that you would take into your kind protection this old and new burthen of Wit: new in its form and title, though otherwiſe old, and of great antiquity, as being a methodical collection of the moſt choice and ſelect Admonitions and Sentences, compendiouſly drawn from infinite variety, Divine, Hiſtorical, Poetical, Politick, Moral and Humane. As for the envious and overcurious, they ſhall the leſs trouble me, ſith I know there is nothing in this World but is ſub-

ject to the Erinnys *of ill-disposed persons, who*
malice is as fatal as the Darts of Cephalus
or Paris *shaft, which neither a seven-fold shiel*
nor Vulcan's *cunning workmanship, nor* Palla
Ægis *can avoid. Thus humbly craving pa*
don for my boldness, beseeching God daily t
increase the affection you bear to learning,
take my leave.

Your's most assured

to command

N. L

To the Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-Vealth*, I have once more adventured to present thee with this new Edition. *Solent primi lætus rerum horridulæ esse & insuaviores, sed mœni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of Examples, for that I intend, by God's grace, the next time to publish the fourth part of *Wits Common-wealth*, containing onely Examples. Then from your gracious acceptance and censure let this part draw her perpetual privilege, that, like *Alcinous* fruits, it may still flourish in the fair Summer of thy gentle favour; and every one of them triumph in despight of Envie's raging winter.

N. L.

In Politeuphuian Decastichon.

Mystica qui sophiæ, cultæ quadrantia vitæ,
Ingenii vario flores rimaris & ardes,
Intemerata legas hujus monumenta laboris,
In quo ferventem metris sedabis orexin.
Hoc duce Mercurio, cœlesti numine plenus,
Veridæ sublimi fenies arcana polorum,
Et facilè rapidas fauces vitabis Averni.
Omnia sunt in hoc; Musis aptissima sedes,
Virtutis mortalmque Pharos, Cynosura vaganti,
Ingenii, genii, mentis, rationis acumen.

A.

LET him who in desire Wit's Wealth embraces,
Here stand and gaze, where well behold he may
A heavenly troop of matchless Nymphs and Graces
Their silver arms in sacred Founts display;
Whose paces all fair and equal to their faces,
Make their nak'd beauty their most rich array.

Nor think I lead him with a vain suppose,
Inviting him unto his resting place;
Whence flows a river of smooth running Prose,
Whose streams conceits (like Virgins) interlace.
Amongst green leaves so grows the Damask-rose;
So Diamonds golden Tablets do enchase.

M. T

Wits Common-wealth.

Of God.

Defin. *God, the beginning of all things, the* Idea *and pattern of all good, is that Almighty Omnipotence which wanteth beginning and ending, which, being made of none, hath by his own power created all things.*

WHere God putteth to his hand, there are no men so mighty, no beast so fierce, no sea so deep, that can resist his power.

As a Prince will not suffer that another be called a King in his Realm: so likewise God will not permit that any other in this World should be honoured but he onely.

Without the understanding of the will of God by his Word, our sight is but blindness, our understanding ignorance, our wisedom foolishness, and our devotion devilishness.

God will not suffer man to have the knowledge of things to come: for if he had prescience of his prosperity, he would be careless; and understanding of his adversity, he would be senseless. *August.*

God, who hath made all mortal things, hath authority to dispose them even with the same power wherewith he hath created them.

As much do we owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities whereunto he hath always raised us.

Where Vertue doth raiſe to honour, there God fails not to eſtablish the dignity.

God is called a Well, both becauſe he hath all good things from himſelf, and alſo for that he doth communicate from thence with his creatures without any hinderance to himſelf: for God miniſtreth to all lacking nought, and receiving nothing of any man.

God in his Church is a moſt bright Sun, which riſeth upon ſuch as fear him, and goeth down from them that are careleſs and profane.

The treaſures of vices are in us, the abundance of goodneſs in God. *Jerome.*

The greatneſs of God is more ſeen in mercy than in punishment.

God uſeth us not as our offences deſerve, but as his mercy willeth.

God deals in one ſort with the ſinner, in another manner with the juſt; to the ſinner he pardoneth his offence, and from the juſt he takes away the occaſions of his ſin.

Æripus King of *Arcadia*, for breaking up of *Neptune*'s Temple was ſtricken blind.

Mordorus ſpoiling *Circe*'s Temple was ſtricken mad, with all his Soldiers.

Alexander's Soldiers, ſeeking to ſpoil the Temple of the ſame Goddeſs, were ſlain with lightning.

Brennus, the Captain of the *French*, entring the Temple of *Apollo*, and ſpoiling it, was ſtricken with madneſs, and ſlew himſelf.

Scipio's Soldiers that robbed the Temple at *Tolo* died all miſerably.

As it is impoſſible with one and the ſame eye to behold Heaven and Earth: ſo it is as impoſſible with one diſordinate will to love God and the World. *Auguſ.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high: if thou lift thy self upon him, he flieth from thee; but if thou humblest thy self unto him, he cometh down to thee.

God's Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of *Christ* to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is mercifull; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold; Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God although he be omnipotent, could never make a creature equal to himself.

The Lord of Hosts is called God the Father, the Son is the image of the Father; the Father and the Son known, the Goodness of them both, which is the Holy Ghost, is made manifest. *August.*

Jupiter est quodcunq; vides, quacunq; moveris. Ovid.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifestá fecit non sunt neganda: nè & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati. Ambros.

Of Heaven.

Defin. *Heaven is generally taken for that part of the world which is over our heads, a place full of Divine residence, and the Land where the faithfull after this life expect their portion and inheritance.*

HEaven is the seat of God, and the Earth is his Foot-stool.

Heaven

Heaven is the seat of Glory, the habitation of Angels, the resting place of the Faithfull, far beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can search the secrets of the Heavens? *Basil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven, as it had its creation of nothing, so it shall be dissolved to nothing.

The disposition and places of the Heavens are not of power to express our good or bad fortunes.

As Hell is the place of all horrour, so Heaven is the haven of all rest.

Heaven is the habitation of the Elect, the throne of the Judge, the receit of the Saved, the seat of the Lamb, the fullness of delight, the inheritance of the Just, and the reward of the Faithfull.

From Heaven our Souls receive their sustenance Divine.

Heaven is the Church of the Elect, the Soil of the Just, and field of the Faithfull.

He is most miserable that is denied to see the Sun shine; and he is most accursed to whom God denieth his heavenly favour. *Greg.*

It is hard to live well, easie to die ill; hard to obtain Heaven, easie to keep from thence.

None knoweth better how great is the loss of Heaven, than they that are Judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower than the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, æterna felicitas.

Est quæ

Eſtque Dei ſedes niſi terra, & pontus, & aer,
Et cœlum, & virtus? ſuperos quid quærimus ultrà?

Of Angels.

Defin. *Angels are of an intellectual and incorporeal ſubſtance, always movable and free, the Divine meſſengers of the will of God, ſerving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Self-love, the ruine of the Angels, is the confuſion of men.

Angels are carefull of mens actions, and protectours of their perſons.

Angels were created of God immortal, innocent, beautifull, good, free, and ſubtil, of the eſſence of God himſelf. *Auguſt.*

Angels have their habitation in Heaven, their eyes fixed on the Majeſty of God, their tongues formed to his praiſes, and themſelves onely in him.

Every one's Angel that hath guided him in his life ſhall at the latter day bring forth him he hath governed.

Angels intend two things; the firſt is the glory and ſervice of God, the ſecond is the health and ſalvation of his children.

Angels are the comforters, inſtructers and reformers of men.

Angels are Tutours of the Saints, Heralds of Heaven, and Guardians of our bodies and Souls.

The Angels exceed not in deſire; deſire not, becauſe they want not, in beholding their Creatour. *Amb.*

The Angels have charge to conduct men, wiſedom to inſtruct men, and grace to preſerve men.

Angels were the firſt creatures that ever God made.

Angels whereſoever they are ſent, do always behold the face of God.

There

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The divine nature of Angels suffereth neithe change nor end: for they are immutable and divine

Angels are swift messengers to execute the wrath o God against his enemies.

Every true Minister is a true Angel, and thei tongues bear the Embassage of the most high God

Angeli sic foras exeunt, ut internis contemplatio nis gaudiis non priventur. Greg.

Apostatæ Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertue.

Defin. *Vertue is a disposition and power of the reasonable part of the soul, which bringeth into order and decency the unreasonable part by causing it to propound a convenient end to her own affections and passions, whereby the soul abideth in a comely and decent habit, executing that which ought to be done according to reason: briefly it is a proportion and uprightness of life in all points agreeable to reason.*

HE that desireth to be called Vertuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, than Noble or Reverend; for that the one title descends together with Dignity, and the other is the reward of the work which we use. So that it falls out in good experience, that this title of vertue is of many men desired, but of very few truly deserved.

Vertue maketh a stranger grow natural in a strange Countrey, and Vice maketh the natural strange in his own Countrey.

Vertue is health, Vice is sickness. *Petrar.*

Vertue is a stranger upon earth, but a citizen in Heaven.

Take

Take away discretion, & Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sun to lighten the world.

To forgive is no less Vertue in Princes when they be offended, than revenge is a vice in the common sort when they be wronged.

Vertue goes not by birth, nor discretion by years: for there are old fools, and young Counsellers. *Guev.*

Vertue is the Queen of Labourers, Opinion the Mistress of fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the Earth famous, in their graves glorious, and in the Heavens immortal. *Chilo.*

Vertue is not obtained in seeking strange Countreys, but by mending of old errours.

Vertue is the more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Vertue to the Letter Y, which is small at the foot, and broad at the head; meaning, that to attain Vertue is very painfull, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equal in the Heavens. *Socrates.*

The first step to Vertue is to love Vertue in another man.

Vertue, while it suffereth, overcometh.

Vertue cannot perfectly be discerned without her contraries, nor absolutely perfect without adversity.

He that remembreth his Vertue hath no Vertue to remember; seeing he wanteth humility, which is the Mother vertue of all Vertues.

Vertue is better and more certain than any Art.

The actions of Vertue do so much affect the beholder, that he presently admireth them, and desireth to follow them.

A man

A man endued with Vertue meriteth more favour than a man of much wealth.

It is no leſs vertue to keep things after they be gotten, than to get them. *Ovid.*

Vertue in general is a caſtle impregnable, a river that needeth no rowing, a ſea that moveth not, a treaſure endleſs, an army invincible, a burthen ſupportable, an ever-turning ſpie, a ſign deceitleſs, a plain way failleſs, a true guide without guile, a balm that inſtantly cureth, an eternal honour that never dieth. *Marc. Aurel.*

Laudo factam de neceſſitate virtutem; ſed plus laudo illam quam eligit libertas, non inducit neceſſitas.

——Virtus medio jacet obruta cœno;
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Defin. *Peace is the quiet and tranquillity of Kingdoms, burying all ſeditions, tumults, uproars and factions: and planting eaſe, quietneſs and ſecurity, with all other flouriſhing ornaments of happineſs.*

DEar and unprofitable is the peace that is bought with guiltleſs bloud.

They juſtly deſerve the ſword of War, which wilfully refuſe the conditions of Peace.

Peace flouriſheth where reaſon ruleth, and Joy reigneth where Modeſty directeth.

Peace is the end of War, Honour the joy of Peace, and good Government the ground of them both.

Peace is of moſt men deſired.

Concord in a City is like Harmony in Muſick.

Concord of many maketh one.

As the living members of the body united together maintain life, and divided haſten death: ſo Citizens in a Common-wealth by their Concord maintain the State, but by their Hatred deſtroy it.

True Peace is to have Peace with Vertue, and War with Vice.

Peace

Peace asketh no leſs wiſedom to conſerve it than valiantneſs to obtain it.

The colour of peace maketh the War more ſecure: for who ſuſpect leaſt are ſooneſt prevented. *Olaus Mag.*

Archidamia, the *Spartan* Lady, ſeeing her Country oppreſt by the covetouſneſs of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked ſword in her hand, and in the name of all the Ladies chid the heartleſs Lords, for ſuffering themſelves to live, their Country being overthrown, and they like to loſe their liberty.

Pyrrhus entring *Sicily* poſſeſſed with ſome hopes of Peace, afterward ſurpriſed the Country, and enthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftener promiſed than performed. *Plato.*

The countenance declareth a man's inclination to Peace; and the auſterity of *Marius*'s countenance, being an infant, was ominous to *Rome* in his old age.

It is a point of godly wiſedom, to be at peace with men, at war with vices.

To rule an Eſtate is a heavy burthen; but to undergoe Peace is an eaſie carriage.

Concord maketh ſmall things mightily to increaſe: but Diſcord maketh great things ſuddenly to decay.

To fly from peace which we ſhould earneſtly purſue, is to follow diſcord and our own deſtruction.

That thing is more eſteemed which is obtained by peacefull words, than that which is gotten by forcible violence.

Nemo vires ſuas in pace cognoſcit: ſi enim bella deſunt, virtutum experimenta non proſunt.

——*Pax optima rerum*
Quas homini nôviſſe datum eſt: pax una triumphis
Innumeris melior: pax cuſtodire ſalutem,
Et cives æquare potens——Sil. Ital.

Of

Of Truth.

Defin. *Truth is that certain and infallible Vertue which bringeth forth all goodness, revealeth the Creation of the World, the power of our Creator the eternal Crown of Bliss we hope for, and the punishment allotted for our misdoings: it is a vertue through which we are inclined to speak no otherwise with our tongue than we think with our heart.*

TRuth stands not upon the tongues of men, nor honour upon the frowns of Authority.

There is nothing so secretly hidden, but time and truth will reveal it.

Truth may be oft blamed, but never shamed: and Vertue, suppressed by slander, will at last appear without blemish.

The dissolving of a doubt is the finding of the truth.

Truth is the Law of Arts.

Truth hath two champions, Wisedom & Constancy.

Truth is the messenger of God, which every man ought to reverence for the love of her master.

Truth onely among all things is privileged in such wise, that when time seemeth to have broken her wings, then as immortal she taketh her force.

The pureſt Emerald shineth brightest when it hath a foil: and Truth delighteth most when it is apparelled worst.

The end of Grammar is to speak aptly and agreeably; and the end of Speech, Society; of Rhetorick to carry all mens minds to one opinion; of Logick, to find out truth amidst many falshoods. All other Arts do likewise tend to Truth.

Four very good Mothers have four very bad Daughters: Truth hath Hatred; Prosperity hath Pride; Security hath Peril; and Familiarity hath Contempt. *Pharamond* the first King of *France* was named *Warmond*, which signifieth Truth.

Truth

Truth feareth nothing more than to be hid, she careth for no shadow, but is content with her own light.

Truth is a vertue that scaleth the heavens, illuminateth the earth, maintaineth justice, governeth Common-weals, killeth hate, nourisheth love, and discovereth secrets.

Truth is a sure pledge not impaired, a shield never pierced, a flower that never dieth, a state that feareth no fortune, and a port that yields no danger. *Cicero.*

Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sun that never setteth, a moon that is never eclipsed, an herb that is never withered, a gate that is never locked, and a voiage that never breeds weariness.

Truth is such a vertue, that without it our strength is weakness, our justice tyrannous, our humility traitorous, our patience dissembled, our chastity vain, our liberty captive, and our piety superfluous.

Truth is the Centre wherein all things repose, the Card whereby we sail, the Wisedom whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield that defendeth us.

Truth is the ground of Science, the scale to Charity, the type of Eternity, and the fountain of Grace.

By truth the innocent smileth before the Judge, and the Traitour is discovered before he is suspected.

Truth is a good cause, and needs no help of Oratory: and the least speech discovers the best credit.

Qui veritatem occultat, & qui mendacium prodit, uterque reus est: ille, quia prodesse non vult; iste, quia nocere desiderat. August.

Non bove mactato cœlestia numina gaudent:
Sed quæ præstanda est & sine teste fide.

Of Conscience.

Defin. *Conscience generally is the certain and assured testimony which our souls carry about with them, bearing,*

ring witneſs of what we ſpeak, think, wiſh, or doe it is to the wicked an Accuſer, a Judge, a Hangman, and a Rope; to the godly a Comfort, Reward, and Aid againſt all adverſities.

A Guilty Conſcience is a worm that biteth, and never ceaſeth.

The Conſcience once ſtained with innocent bloud is always tied to guilty remorſe.

Conſcience is a worm that frets like *Seres* wool, ſecretly and deeply; eaſily gotten, and hardly worn out.

Where the Conſcience is drowned with worldly pomp and riches, there wiſedom is turned to fooliſhneſs.

Conſcience is the Chamber of Juſtice. *Orig.*

He that frameth himſelf outwardly to doe that which his Conſcience reproves inwardly, wilfully reſiſteth the Law of God.

The Conſcience is waſted where ſhipwreck is made of Faith.

A good Conſcience is the onely liberty.

The Conſcience is a book wherein our daily ſins are written.

A good Conſcience is a continual quietneſs.

Although the Conſcience of many ſeem to be ſeared with an hot iron, as if it were void of all feeling of ſin; yet at the point of death it is awakened, yea and it driveth the miſerable ſoul to deſperation.

We ſhall carry nothing with us out of this life, but either a good or bad Conſcience.

Diſcern diſcreetly and practiſe reverently thoſe things that are good, that thine own Conſcience may be clear, and others by thy doings not offended. *Greg.*

A clear Conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty than He whoſe Conſcience forceth him to accuſe himſelf.

To excuſe one's ſelf before he is accuſed, is to find a foul crack in a falſe Conſcience. Con-

Conſcience beareth little or no ſway where Coin brings in his plea.

The Conſcience loaden with the burthen of ſin is his own Judge, and his own Accuſer.

Whenas any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame being cut off, penitence and remorſe of Conſcience preſently follow.

The Philoſophers count thoſe men incurable, whoſe Conſciences are not touched with repentance for thoſe ſins which they have committed.

There is no greater damnation than the doom of a man's own Conſcience.

The violence of Conſcience cometh from God, who maketh it ſo great, that man cannot abide it, but is forced to condemn himſelf.

A wicked Conſcience purſueth his Maſter at his heels, and knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ Conſcientiæ: vis autem nunquam eſſe triſtis? bene vive. Iſidor.

——Heu quantum pœnæ mens conſcia donat!
——Sua quemque premit terroris imago.

Of Prayer.

Def. *Prayer (as ſome Divines affirm) is to talk with God, craving, by interceſſion & humble petition, either thoſe things neceſſary for the maintenance of this life, or forgiveneſs of thoſe ſins which through frailty we commit.*

THE juſt man's prayer appeaſeth the wrath of God.

Prayer muſt be freely given, and never ſold.

Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent mind.

Prayer is not to be attempted with force and violence of heart, but with ſimplicity and meekneſs of ſpirit. *Aug.*

Happy is that man, whom worldly pleaſures cannot draw from the contemplation of God, and whoſe life is a continual Prayer.

Prayer

Prayer is the wing wherewith the soul flies to heaven and Meditation the eye wherewith we see God. *Amb*

Prayer kindleth, inflameth, & lifteth the heart unto God; & the incense of meditation is pleasing in his eyes

The Prayer of the poor afflicted pierceth the clouds

Prayer is a vertue that prevaileth against temptation, and against all cruel assaults of infernal spirits against the delights of this lingring life, and against the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soul, confidence engendreth peace and tranquillity of conscience.

Faith joyned with prayer maketh it more forcible, but humility coupled with it maketh it beneficial and effectual.

Vertuous and godly disposed people do daily pray unto God for the cleansing of the impurity of the heart, & do watch it with all diligence that they can, and labour to restrain it that the corruption thereof burst not out either to the hurt of themselves or others.

The *Romans* upon certain high days prayed for encrease of wealth to the people of *Rome*: which *Scipio* being Censor changed, saying, That it was sufficient, and that they ought onely to pray unto God to preserve it such as it was.

Thy prayer is thy speech to God: when thou readest, God speaketh to thee; and when thou prayest, thou talkest with God. *Aug.*

Let prayer ascend, that grace may descend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer must be accompanied with the exercise of mortification.

No prayer can tie the will of God unto us, except first of all we renounce and conquer our own wills.

Pray

Pray in thy heart unto God at the beginning of all thy works, that thou mayst bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked: but pray that thou mayst be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other; but the former is mitigated by prayer and repentance.

Prayer and Repentance bring peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, sepsum qui petit. Bern.

Flectitur iratus voce rogante Deus.

Of Blessedness.

Defin. *Blessedness or Beatitude is the grace of God and his benefits bountifully bestowed on them that serve him, and keep his commandments.*

TRue blessedness is hid from mortal eyes, and left as an object to the purer spirits.

That man cannot be truly blessed in whom vertue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessedness is an outward quietness. *Arist.*

Blessedness afar off beginneth from humility.

A blessed man cannot err.

There is no truer happiness in this life than that which beginneth everlasting happiness; and no truer misery than that which leadeth to everlasting misery.

The first felicity that godly men have after this life is the rest of their souls in *Christ*; the second shall be the immortality and glory of their bodies.

This

This is perfection and happineſs, even for eve thing to attain the end for which it was created, a therein to reſt and be bleſſed.

Hatefull and hapleſs is that happineſs that traine men from truth to inſolence.

Since in every thing the exceſs is hurtfull, abundance of felicity is moſt dangerous.

It is no true bleſſedneſs which hath an end.

If thou knoweſt all that ought to be known, th art truly bleſſed.

They are to be accounted bleſſed, to whom fo tune hath equally weighed the good with the evil.

All things truly belonging to bleſſedneſs do chie ly conſiſt in the noble vertues of wiſedom.

True bleſſedneſs conſiſteth in a good life and ha py death. *Solon.*

Not the rich, but the wiſe avoid miſery, and b come happy and bleſſed.

They that think riches the cauſe of happineſs, d ceive themſelves no leſs than if they ſuppoſed th cunning playing upon the Lute or Harp came fr the Inſtrument, and not from Art.

Thoſe men be truly bleſſed whom no fear tro bleth, no penſiveneſs conſumeth, no carnal concu ſcence tormenteth, no deſire of worldly wealth affl teth, nor any fooliſhneſs moveth unto mirth.

True felicity conſiſteth in the good eſtate of the ſo

Felix anima, quæ, ſpreto turbine ſeculi pertranſie corporis clauſtra, illius ſummi & incomprehenſibi lucis poteſt aliquo illuſtrari radio.

——— felix cui victa voluptas
Terga dedit, longi quem non fregêre dolores.

Of Love.

Def. *Love is the moſt excellent effect of the Soul, where man's heart hath no fancy to eſteem value or ponder a thing in this world, but the care & ſtudy to know Go*

neith

neither is it idle, but worketh to ſerve him whom he loveth: and this love is heavenly. There is alſo a love natural, and that is a poiſon which ſpreadeth through every vein, it is an herb that being ſown in the entrals mortifieth all the members; a peſtilence, that through melancholy killeth the heart; and the end of all vertues.

LOVE is the Maſter of boldneſs and confidence. *Niphus de pulch.*

Love is an unreaſonable exceſs of deſire, which cometh ſwiftly, and departeth ſlowly.

Whoſoever loveth is deceived and blinded in that which he loveth.

The love that a man getteth by his vertue is moſt permanent.

Love is full of ſpeech, but never more abundant therein than in praiſe.

A friend loveth always, a lover but for a time.

The love of beauty is the forgetting of reaſon.

Love begun in peril ſavoureth of greateſt delight when it is poſſeſſed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a ſnare to intrap vertue.

Love is a fading pleaſure mixed with bitter paſſions, & a miſery tempered with a few momentany delights.

All bonds are little enough to hold love.

Love is a vertue if it be meaſured by dutifull choice, and not maimed with willfull chance.

Lawleſs-love never endeth without loſs; nor doth the nuptial bed defiled eſcape without revenge.

Fancy is a worm that biteth ſoreſt the flouriſhing bloſſoms of youth.

Love is not to be ſuppreſt by wiſedom, becauſe not to be comprehended with reaſon.

Hot love is ſoon cold, and faith plighted with an adulterous vow is tied without conſcience, and broken without care.

Love as it is variable, so it is mighty in forcing e
fects without denial.

Cupid is not to be resisted without courage, b
entertained with courtesie.

Love vanquisheth Tyrants, conquereth the malic
of the envious, and reconcileth mortal foes unto pe
fect friendship.

Love is a heat full of coldness, a sweet full of bit
terness, a pain full of pleasantness, making th
thoughts have eyes, and hearts ears, bred by desir
nursed by delight, weaned by jealousie, killed by di
sembling and buried by ingratitude.

That which with the heart is loved, with the hea
is lamented.

Love is a worm, which commonly lives in the ey
and dies in the heart.

To be free from love is strange, but to think scor
to be beloved is monstrous.

Love and Royalty can suffer no Equals.

Love being honest may reap disdain, but not disgrace

He that feeds upon fancy may be troubled in th
digestion.

Love without his fruit is like a picture without a face

Love never took thought but near her life's end,
and hope of heaven had never fear of hell.

Things immortal are not subject to affection. *Her.*

Affection bred by inchantment is like a flowe
wrought in silk, in colour and form most like, bu
nothing at all in substance and favour.

Love gotten by witchcraft is as unpleasant, a
fish taken with medicines is unwholsome.

Love is a Chameleon, which draweth nothing i
the mouth but air, and nourisheth nothing in the bo
dy but the tongue.

Love breaketh the brain, but never bruiseth th
brow; consumeth the heart, but never toucheth th
skin

skin; and maketh a deep ſcar to be ſeen before any wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for lovers to prefer manners before money, and honeſty before beauty.

Lawleſs love without reaſon is the very loadſtone to ruth and ruine.

Love is not ſatisfied with gold, but onely payed with love again. *Pythag.*

Love covereth a multitude of ſinfull offences; and loyalty covereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied with hands, made faſt with thoughts, not to be unlooſed with fingers.

To have a fair miſtreſs in love, and want gold to maintain her; to have thouſands of people to fight and no peny to pay them; maketh your Miſtreſs wild, and your Souldiers tame.

True love is never idle, but worketh to ſerve him whom he loveth. *Aug.*

As Ivy in every place findeth ſomewhat to cleave unto, ſo Love is ſeldom without a ſubject.

Love is threefold: the firſt onely embraceth vertue; the ſecond is infamous, which preferreth bodily pleaſure; the third is of the body and ſoul: nothing more noble than the firſt, than the ſecond nothing more vile, the third is equal to both. *Plato.*

Love is a cruel impreſſion of that wonderfull paſſion, which to be defined is impoſſible, becauſe no words reach to the ſtrong nature of it, and onely they know it which inwardly do feel it. *Aurel.*

He that maketh his Miſtreſs a Goldfinch may perhaps in time find her a Wagtail.

The aſſaults of love muſt be beaten back at the firſt ſight, leſt they undermine at the ſecond. *Pythag.*

He that looketh to have clear water, muſt dig

deep; he that longeth for ſweet muſick, muſt ſtrai
art to the higheſt; and he that ſeeketh to win hi
love, muſt ſtretch his labour, and hazard his life.

It falleth out in love as it doth with Vines; for th
young Vines bring the moſt wines, but the old is beſt

Birds are detained with ſweet calls, but they ar
caught with broad nets: Lovers are allured with fai
looks, and entangled with diſdainfull eyes.

Of love mixed with mockery followeth the truti
of infamy.

He that hath ſore eyes muſt not behold the candle
nor he that would leave his love, fall to the remem
brance of his Lady: for the one cauſeth his eyes t
ſmart, and the other procureth his heart to bleed.

Like as the fire waſteth the wood, ſo ſcornfulne
conſumeth love. *Hermes.*

Love can never be fully fixed, when in him that i
beloved there wanteth merit.

It is convenient in love to be diſcreet, and in hatre
provident and adviſed.

Love is a frantick frenzy, that ſo infects the mind
of men that under the taſt of Nectar they are poiſon
ed with the water of *Styx.*

Love brings on lewd looks to command by powe
and to be obeyed by force.

Love and fortune favour them that are reſolute.

Lovers oft-times proceed in their ſuit as Crab
whoſe paces are always backward.

As affection in a lover is reſtleſs, ſo if it be perfec
it is endleſs.

Love is a ſweet tyranny, becauſe the lover endure
his torment willingly. *Niphus.*

The mind of a lover is not where he liveth, bu
where he loveth.

Love fixed on vertue increaſeth ever by continuance

The paſſionate Lover if he fail, love is his Pilot

if he walk, love is his companion; if he sleep, love is his pillow.

Love is onely remedied by love, and fancy must be cured by affection. *Pyth.*

Sophocles being demanded what harm he would wish to his enemy, answered, That he might love where he was not fansied.

Love is most fortunate where courage is most resolute.

Affections are harder to suppress than enemies to subdue.

Lovers oaths are like fetters made of glass, that glister fair, but couple no constraint.

Love maketh a man that is naturally addicted to vice to be endued with vertue, forcing him to apply himself to all laudable exercises, that thereby he may obtain his lover's favour; coveting to be skilfull in good letters, that by his learning he may allure her; to excell in musick, that by his melody he may intice her; to frame his speech in a perfect Phrase, that by his learning and eloquence he may perswade her: and what nature wanteth, he seeketh to amend by art: and the onely cause of this vertuous disposition is love.

Love, be it never so faithfull, is but a Chaos of care and fancy; though never so fortunate, is but a mass of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the natural passions of man, love is the fountain of all other.

The Lover knoweth what he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a sudden.

It is a profit for young men, and a fault for old men, to be in love.

The best Physician to cure love is she that gave the wound.

The first step to wisedom is, not to love; the second, so to love that it is not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his Image, so God in man is both loved and hated: he cannot hate man who loveth God, nor can he love God who hateth man. *Bern.*

He that gathereth roses must be content to prick his fingers: and he that will win a woman's good will must be content with sharp words.

There are six properties in love: Self-love is the ground of mischief; Lascivious love, the root of remorse; Wanton love, the cowards warfare; Pure love never saw the face of fear; Pure love's eyes pierce the darkest corners; Pure love attempteth the greatest dangers.

Libertas quoniam nulli jam restat amanti,
Nullus liber erit, si quis amare velit.
----- Heu quantum mentes dominatur in æquas
Justa Venus!

Of Jealousie.

Defin. *Jealousie is a disease of the mind, proceeding from a fear which a man hath, that that thing is communicated to another which he would not have common, but private to himself: it is also bread of that love which will not suffer a partner in a thing beloved.*

HE that is pained with the restless torment of Jealousie doubteth and mistrusteth himself, being always frozen with fear, and fired with suspicion. *Her.*

Jealousie is such a heavy and grievous enemy to the holy estate of matrimony, and soweth between the married couple such deadly seeds of secret hatred and contention, as love being once rased out with distrust thereof, through envy insueth bloudy revenge.

A jealous man is suspicious, evermore judging the worst:

worſt: for if his Wife be merry, he thinketh her immodeſt; if ſober, ſullen; if pleaſant, unconſtant; if ſhe laugh, it is lewdly; if ſhe look, it is lightly: yea, he is ſtill caſting beyond the Moon, and watcheth as the crafty Cat over the ſilly Mouſe.

Love as it is divine with loyalty, ſo it is helliſh with jealouſie.

Jealouſie proceedeth from too much love.

The heart being once infected with Jealouſie, the ſleeps are broken, and dreams prove unquiet; the night is conſumed in ſlumbers, thoughts and cares, and the day in woe, vexation and miſery.

The Jealous man living dies, and dying prolongs out his life and paſſion worſe than death; none looketh on his love, but ſuſpicion ſays, This is he that covets to be corrival in my favours; none knock at the door, but ſtarting up, he thinketh them to be the meſſengers of fancy; none talk but they whiſper of affection. If ſhe frown, ſhe hates him, and loves others; if ſhe ſmile it is becauſe ſhe hath had ſucceſs in her love: look ſhe frowardly on any man, ſhe diſſembles; if ſhe favour him with a gracious eye, then, as a man poſſeſſed with a frenzy, he crieth out that neither fire in the ſtraw, nor love in a woman's looks can be concealed. Thus doth he live reſtleſs, and maketh love, that oft is ſweet, to be in taſt more bitter than gall.

Jealouſie is a hell to the mind, and a horrour to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetneſs in love; ſo there is no deſpair to the prejudice of Jealouſie.

As a ſhip in a tempeſt, ſo is the mind toſt by Jealouſie: the one ſtill expecteth his wreck, the other ſeeketh his own ruine.

Jealouſie maketh the coward ſtout, the baſhfull audacious, the babbler ſilent.

He that is jealous is like him that is sick of an ague and poureth in drink to augment the chilnes of his sickneſs. *Hip.*

There can be no greater Tyranny than jealouſie whereby a man continually murthereth himſelf living.

Jealouſie begetteth revenge, revenge nouriſheth jealouſie.

Love is married to jealouſie.

Suſpicion is the mother of jealouſie. *Dionyſius.*

Three things breed jealouſie; a mighty ſtate, a rich treaſure, and a fair wife.

Jealouſie is a hell-born fiend, that peſtereth the mind with inceſſant paſſions.

Jealouſie, in ſeeking death contemneth it; in finding it repineth thereat; not for enduring it, but becauſe it ſuffereth him not to out-live revenge.

As the Crow thinks her own birds faireſt, ſo the jealous man thinketh his own choice excellenteſt.

Of little Brooks proceed great Rivers, and from ſmall ſparkles of jealouſie ariſe great flames of diſtemperature.

To trouble a jealous man with counſel, is to augment his pain with ſuſpicion.

Matrimonium ità demum tranquillè exigi poteſt, ſi uxor cæca, maritus autem ſurdus ſiat. Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt uxoris garrulitas; quâ moleſtiâ carituras eſt ſi ſurdus ſit.

Of Hate.

Defin. *Hate, or Envy, is a grief ariſing of another man's proſperity, and malignity is moſt commonly joined with it; whether it be the foundation of it, as ſome ſay, or one part thereof, as others would have it. This malignity or common hate is a delight and pleaſure taken in another man's harm, although we receive*

ceive no profit thereby; and it seemeth to be accidental, that is procured by a hatred or ill will, arising of some evil affection which one man beareth to another.

THE greatest floud hath the soonest ebb, the sorest tempest the suddenest calm, the hottest love the coldest end; and from the deepest desire oftentimes ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envy is a secret enemy to honour.

There is nothing that more spiteth a man, than to receive an injury before his enemy.

Hatred is the spirit of darknes.

Hatred is blind as well as love. *Plutarch.*

Envy is imagined of the Poets to dwell in a dark cave, being pale and lean, looking asquint, abounding with gall, her teeth black, never rejoycing but in others harm, still unquiet and carefull, and continually tormenting her self.

Envy in this point may be discerned from hatred; the one is secret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath sundry affections, as contempt, anger, debate and scornfullnes.

Envy shooteth at others, and woundeth herself.

Sicilian Tyrants yet did never find
Than envy greater torment of the mind.

A wise man had rather be envied for provident sparing, than pitied for his prodigal spending.

Bavins are known by there bands, Lions by their claws, Cocks by their combs, and Envious men by their manners.

Envy never casteth her eye low, and ambition never points but always upward.

Revenge barketh onely at the Stars, and spight spurns at that she cannot reach.

Envy braggeth, but draweth no bloud: and the malicious have more mind to quip, than might to cut.

Envy is like lightning, that will appear in the darkeſt fog.

Very few dare ſerve or follow ſuch as the Prince doth hate.

Much ſtrangeneſs breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred and malice of them that be evil juſtifieth the juſtice and ſentence of them that be good.

It is better to be fellow with many in love, than to be a King with hatred and envy.

Envy is blind, and can doe nothing but diſpraiſe vertue. *Solon.*

Envy is ſo envious, that to them that of her are moſt denied, and ſet fartheſt off, ſhe giveth moſt cruel ſtrokes with her feet.

As ruſt conſumeth Iron, ſo doth envy the hearts of the envious. *Anaxag.*

An envious man waxeth lean with the fatneſs of his neighbour.

It is a ſcab of the world to be envious at vertue.

Envy is the companion of mightineſs.

I do not allow of envy; but for good, ſaith *Euripides*, I would be envied.

Envy is the daughter of pride, the authour of murther and revenge, the beginner of ſecret ſedition, and the perpetual tormenter of vertue.

Envy is the filthy ſlime and impoſtume of the ſoul, a perpetual torment to him in whom it abideth; a venome, a poiſon, or quick-ſilver which conſumeth the fleſh, and drieth up the marrow of the bones. *Socrat.*

Take away envy, and that which I have is thine: let there be no envy, and that which thou haſt is mine.

The envious man thinketh his neighbour's loſſes to be his gain.

Of

Of vices Envy is the moſt ancient, Pride the greateſt, and Gluttony the fouleſt.

The injured man doth oftentimes forget, but the envious man doth never ſpare to perſecute.

Envy is a ſickneſs growing from other mens happineſs. *Mar. Aurel.*

If any man be good, he is envied; if evil, himſelf is envious.

The envious bury men quick, and raiſe up men being dead.

Hidden hatred is more dangerous than open enmity.

It is an evil thing to hurt becauſe thou hateſt: but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh up the greateſt part of his own poiſon. *Socrat.*

That hatred is commonly moſt deadly which hath once been buried, and afterwards through injury is revived.

The injury of a friend is more grievous than the malicious hatred of an enemy.

Envy is always ready to ſpeak what cometh next to mind, and not that which ſhe ought to ſpeak.

Like as grief is a diſeaſe of the body, ſo is malice a ſickneſs of the ſoul.

Envy is nothing elſe but grief of the mind at other mens proſperity. *Amb.*

Debate, deceit, contention and envy are the fruits of evil thoughts.

Envy doth always wait at vertue's elbow.

Glory in the end erecteth that which envy in the beginning ſeemed to depreſs.

Paſcitur in vivis livor, poſt fata quieſcit.

Nulla ingenia tam prona ad invidiam ſunt, quàm eorum qui genus ac fortunam ſuam animis non æquant, qui virtutem & alienum bonum oderunt.

Of

Of Women.

Defin. *Women being of one and the self-same substance with man, are what man is, onely so much more imperfect, as they are created the weaker vessels.*

WOmens sorrows are either too extreme, not to be redressed, or else tricked up with dissimulation, not to be believed.

Who finds constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharp; yet like Falcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equal with man becometh his superiour. *Socrat.*

Women are of right tender condition; they will complain for a small cause, and for less will rise up into great pride.

Like as no man can tell where a shoe wringeth him better than he that wears it; so no man can tell a womans disposition better than he that hath wedded her. *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it, than a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life and waste goods.

Women for a little goodness look for great praise; but for much evil no chastisement.

A fierce

A fierce beaſt and a perillous enemy to the Common-wealth is a wicked woman; for ſhe is of much power to doe great harm. *Euripides.*

The Eagle, when ſhe ſoareth neareſt the Sun, hovers for a prey; the Salamander is moſt warm when he lieth from the fire; and a woman moſt heart-hollow when ſhe is moſt lip-holy.

Though women ſeem chaſt, yet they may ſecretly delight in change; and though their countenance be coy to all, yet their conſcience may be courteous to ſome one.

Women in miſchief are wiſer than men.

Women by nature are more pitifull than men; but being moved to anger they become more envious than a Serpent, more malicious than a Tyrant, and more deceitfull than the Devil. *Socrat.*

Women that are chaſt when they are truſted, prove wantons when they are cauſleſly ſuſpected.

It is the property of a woman to covet moſt that which is denied her.

Virgins hearts are like Cotten-trees, whoſe fruit is ſo hard in the bud that it ſoundeth like ſteel, and being ripe, put forth, is nothing but wool.

As it is natural to women to deſpiſe that which is offered, ſo it is death to them to be denied that which they demand.

Womens hearts are full of holes, apt to receive, but not to retain.

He that can abide a curſt wife need not fear what company he liveth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, ſo ought a curſt wife to be ſharply handled. *Plato.*

The cloſets of womens thoughts are ever open, and the depth of their hearts hath a ſtring that ſtretcheth to their tongue's end.

Women are like to Fortune ſtanding upon a Globe,

Globe, winged with the feathers of fickleneſs.

The rule for a Wife to live by is her husband, if he be obedient to the Laws publick.

The eyes of women are framed by art to enamour, and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, their looks nets, and their words inciting charms.

A hard-favoured woman, renowned for her Chaſtity, is more to be honoured than ſhe that is inconſtant, though never ſo famous for her beauty. *Mar. Aurel.*

Sophocles being asked, why, when he brought in the perſons of women, he made them always good, whereas *Euripides* made them bad; Becauſe I (quoth he) do repreſent women as they ſhould be, *Euripides* ſuch as they are.

A fair woman unconſtant may be reſembled with the counterfeit which *Praxiteles* made of *Flora*; before the which if one ſtood directly, it ſeemed to weep; if on the left ſide, it ſeemed to laugh; if on the right ſide, to ſleep.

Womens wits are like *Sheffield* knives, which ſometimes are ſo ſharp that they will cut a hair, and otherwhile ſo blunt that they muſt go to the grindſtone.

If Women be beautifull, they are to be wone with praiſes; if coy, with prayers; if proud, with gifts; if covetous, with promiſes.

A woman of good life feareth no man with an evil tongue.

Women often in their loves reſemble the Apothecaries in their Arts, who chuſe the weeds for their ſhops, when they leave the faireſt flowers in the garden.

The wiſer ſort of women are commonly tickled with ſelf-love.

The affections of women are always fettered, either with outward or inward beauty.

Women

Womens hearts and their tongues are not relatives.

A fair woman with foul conditions is like a sumptuous sepulchre full of rotten bones.

A woman that hath been married to many can hardly please any.

An honest woman being beautifull killeth young men with her countenance. *Guevar.*

A woman's mind is uncertain, it hath as many new devices as a tree hath leaves: for she is always desirous of change, and seldom loveth him heartily with whom she hath been long conversant.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will. *Socrat.*

Silence in a woman is a special vertue.

A woman that hath no dowry to marry her ought to have vertue to adorn her.

A woman in her wit is pregnable; in her smile, deceivable; in her frown, revengeable; in her death, acceptable.

A fair, beautifull and chast woman is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world. *Hermes.*

That man that is married to a peaceable and vertuous woman, being on earth hath attained heaven, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona est; vel si bona contigit ulli,
Nescio quo pacto res mala facta bona est.

Nisi sermonum optima semina mulieres suscipiant, & participes eruditionis virorum fiant, absurda multa pravaque consilia atque cogitationes & affectus malos pariunt. Plutarch.

Of Beauty.

Defin. *Beauty is a seemly composition of all the members, wherein all the parts with a certain grace agree together:*

together: but beauty and comelineſs of the mind i convenience meet for the excellency of a man, a that wherein his nature doth differ from other l ving Creatures: and as the outward beauty move and rejoyceth the eyes; ſo this ſhining in our liv by good order and moderation, both in deed and wo draweth unto us the hearts of thoſe men among whom we live.

BEauty is ſuch a fading good, that it can ſcarce poſſeſſed before it be vaniſhed.

Beauty tameth the heart, and Gold overcome beauty.

The greateſt gift that ever the Gods beſtowed up man is Beauty; for it both delighteth the eye, co tenteth the mind, and winneth good will and favo of all men. *Anacharſis.*

Beauty is a Tyrant for a ſhort time, the privile of nature, a cloſe deceit, and a ſolitary Kingdom.

It is a blind man's queſtion, to aſk why thoſe thin are loved which are beautifull.

The beauty of the body withereth with age, and impaired by ſickneſs.

The beauty of the ſoul is innocency and humili *Greg.*

The faireſt creature that God made was the wor

Women that paint themſelves to ſeem beautifull clean deface the Image of their Creatour. *Ambr.*

A beautifull countenance is a ſilent commendati

Beauty cannot inflame the fancy ſo much i month, as ridiculous folly can quench it in a mome

Beauty, vertue, and wealth, are three deep perſw ſions to make love frolick.

The more beauty is ſeen, the more it is admir

In all things diviſible there is ſomething more, ſom thing leſs, ſomething equal, more or leſs; what c be then more equal than beauty or wit? *Ariſt.*

T

The Scorpion, if he touch never so lightly, invenometh the whole body, the least spark of wild- fire sets whole house on flame, the Cockatrice killeth men with his sight, the sting of love and beauty woundeth deadly, the flame of fancy sets all the thoughts on fire, and the eyes of a Lover wounded with beauty are painted incurable.

He that is an enemy to beauty is a foe to nature.

Beauty without honesty is like poison preserved in box of gold.

Beautifull women be dangerous marks for young mens eyes to shoot at.

Chuse not thy wife by her beauty, but by her honesty: for good deeds will remain when age hath taken her beauty from her.

Pravam facit misturam cum sapientia forma: Negleta decoris cura plus placet, & hoc ipsum quod non oramus ornatius est. Amb.

Of Dissimulation.

Defin. *Dissimulation is an evil humour of the mind, and contrary to honesty; it is a countenance ever disagreeing from the heart's imagination, and a notorious lier in whatsoever it suggesteth.*

THE holiest men in shew prove often the hollowest men in heart. *Plotin.*

The tip of the tongue soundeth not always the depth of the heart.

Where there is the greatest flourish of vertue, there oft-times appeareth the greatest blemish of vanity.

A counterfeit disease is sometimes taken away with false syrupe.

It is better to have an open foe than a dissembling friend. *Pythagoras.*

Subtile Sophistry perverteth true Philosophy.

He which dwelleth next to a Cripple will soon learn

learn to halt: and he that is conversant with an h
pocrite will soon endeavour to dissemble.

Dissembled holiness is double iniquity.

The more talk is seasoned with fine phrases; th
less it savoureth of true meaning.

He that dissembleth sinneth not of ignorance; b
deceiveth by a colour which he himself knoweth t
be false. *Origen.*

Dissemble not with thy friend, either for fear
displease him, or for malice to deceive him. *Plato.*

It is far better to speak the truth in a few words
than to keep silence with deep dissimulation.

Dissembling courtesies are like *Circe's* charm
which can turn vain-glorious fools into Asses, glutto
nous fools into Swine, pleasant fools into Apes, an
proud fools into Peacocks.

Deceit deserves deceit, and the end of treachery
to have no trust.

Craft hath need of cloaking, whereas truth is eve
naked.

He that hath often been deceived with the lies of
dissembler, will scant give him credit when he brin
geth a true tale. *Plato.*

The flattering of an enemy is like the melody
the Syrenes, who sing not to stir up mirth, but allur
unto mis-hap.

The mind of a crafty dissembler is hardned mor
by practice, than the hands of an Artificer by grea
labour.

Impia sub dulci melle venena latent.
Hæredis fletus sub persona risus est.

Of Folly.

Defin. *Folly, or intemperancy in our actions, is an over
flowing in voluptuousness, forcing and compelling
all reason in such sort, that no consideration of loss
hinde*

hinderance is able to ſtay or keep back him that is through long cuſtome infected with vice, from betaking himſelf of ſet purpoſe to the execution of all his deſires and luſts, as he that placeth his ſole and ſovereign good therein, ſeeking for no other contentation in any thing, but onely in that which bringeth to his ſenſes delight and pleaſure.

LATE wit and unfruitfull wiſedom are the next neighbours to folly.

There can be no greater vanity in the world, than eſteem the world, which eſteemeth no man; and make little account of God, who ſo greatly regarth all men. *Auguſt.*

There can be no greater folly in man, than by uch travel to encreaſe his goods, and with vain eaſures to loſe his ſoul. *Greg.*

It is folly to attempt any wicked beginning, in hope f a good ending.

He that is vainly carried away with all things is ne- r delighted with one thing.

It is a common imperfection to commit folly, but extraordinary perfection to amend.

The importunate and the fool are brothers children. *arc. Aurel.*

To be wanton without wit is apiſhneſs, and to be itty without wantonneſs is preciſeneſs.

Fire is to be quenched in the ſpark, weeds are to rooted out in the bud, and folly in the bloſſome.

Follies paſt are ſooner remembred than redreſſed.

He that makes a queſtion where there is no doubt, uſt take an anſwer where there is no reaſon.

Few vices are ſufficient to darken many vertues. *lutarch.*

He that lendeth to all that will borrow, ſheweth eat good will, but little wiſedom.

Marriage leapeth into the ſaddle, and repentance on the crouper. *Guevar.*

Vanity

Vanity is the Path wherein youth marcheth, a
folly the Page that waits attendant upon their a ctio
Pygmalion carved a Picture with his hand, and d
ted upon it with his heart.

He that makes curiosity in love will so long stra
courtesie that either he will be counted a solemn f
tor, or a witless wooer.

Too much curiosity savoureth of self love; a
such as are too familiar run into contempt.

Folly refuseth gold, and frenzy preferment: wi
dom seeketh after dignity, and counsel looketh f
gain.

To make the thing proper to one which before w
common to all, is a true note of folly, and a beginni
of discord.

The riotous that sickneth upon surfeit, and the fo
that feeleth adversity, can very hardly be cured. *Sol*

The fool wanteth all things, and yet if he had the
could not use one of them.

Some be fools by nature, and some be crafty fools
get themselves a living; for when they cannot thri
by their wisedom, then they seek to live by folly.

Among the foolish, he is most fool that knowe
little, and yet would seem to know much. *Aug.*

To be overcome with affections is an evident tok
of folly.

It is a great folly for a man to muse much on su
things as pass his understanding.

Folly is the poverty of the mind.

A well-favoured and fair person that is a fool is li
a fair house and an evil Host harboured there
Diogenes.

It is mere folly to hate sin in another, and, seeki
to correct it, to fall into a greater sin thy self.

A fool that from base poverty is raised up to rich
and worldly prosperity is of all men most forge

ll, and unfriendly to his friends.
A thing done a fool knoweth; but a wise man reseeth things before they come to pass.
The more riches that a fool hath, the foolisher he is.
The heart of a fool is in his mouth, but the mouth a wise man is in his heart.
Instruction given to fools encreaseth folly.
Inter cætera mala hoc quoque habet stultitia, Semper incipit vivere. Seneca.
Sicut nec auris escas, nec guttur verba cognoscit: ità & stultus sapientiam sapientis intelligit.

Of Flattery.

efin. *Flattery is a pestilent and noisome vice: it is hardly to be discerned from friendship: because in every motion and affect of the mind they are mutually mingled together; but in their actions they are mere contraries, for flattery dissenteth from what it seems to intend.*

HE is unwise that rather respecteth the fawning words of a flatterer, than the true love of a faithfull friend. *Aurel.*
Flattery resembles Swallows, which in the Summer-time creep under every house, and in the Winter leave nothing behind them but dirt.
Flatterers blaze that with praise which they have used to blaspheme with curses.
To flatter a wise man shews want of wisedom in the flatterer.
As no Vermine will breed where they find no warmth, no Vultures haunt where they find no prey, no Flies swarm where they see no flesh, no Pilgrims creep where there is no Cross; so there is no Parasite will lurk where he finds no gain.
He that seeketh by a plausible shadow of flattery to seduce a mind from chastity to adultery, sinneth against the law of nature, in defrauding a man of his due,

due, his honour, and his reputation. *Lactan.*

Little things catch light minds, and fancy is a wo
that feedeth first upon fenel.

White silver draweth black lines, and sweet wo
breed sharp torments.

It is better to fall among a sort of Ravens, than
mongst flattering companions: for the Ravens ne
eat a man till he be dead, but flatterers will not si
to devour him while he is alive. *Plutarch.*

Flattery is like a golden pill, which outwardly
veth pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which wait m
for lucre than for love.

Endeavour diligently to know thy self, so shall
flatterer deceive thee. *Bias.*

The flatterer diligently applieth himself to the ti
& frameth his speech to please his master's humour.

Like as a Chameleon hath all colours save wh
so hath a flatterer all points save honesty.

The wood maintaining fire is consumed by it;
riches, which nourish flatteries, by them come to
thing. *Stobæus.*

He that truly knows himself cannot be deceived
flattery.

Flattery is like friendship in shew, but not in fruit.

To chide or flatter thy wife publickly, is the n
way to make her doe ill privately.

*Adulatio apertis & propitiis auribus recipitur
præcordia ima descendit: venit ad me pro amico bi
dus inimicus.* Senec.

*Sicut sumenda sunt amara salubria, ità semper
tanda est amara dulcedo.* Cicero.

Of Suspicion.

Defin. *Suspicion is a certain doubtfull fear of
mind, detaining the heart timorously with sun
affections and uncertain proceedings.*

T is hard to blind ſuſpicion with a falſe colour, eſpecially when conceit ſtandeth at the door of an emy. *Aurel.*

Suſpicious heads want no Sophiſtry to ſupply their iſtruſt.

Let not thine heart ſuſpect what neither thine eyes e by proof, nor thine ears hear by report.

That man that is feared of many hath cauſe likeiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou edulous without proof.

Suſpicion is a vertue, where a man holds his ene- y in his boſome.

It is hard to harbour belief in the boſome of miſtruſt.

Where the party is known for a profeſſed foe, there ſpicious hate enſueth of courſe.

t is hard to procure credit where truth is ſuſpected.

uſpicion is the poiſon of true Friendſhip. *Auguſt.*

t is better to ſuſpect too ſoon, than miſſike too late.

Small acquaintance breeds miſtruſt, and miſtruſt nders love.

Suſpicion may enter a falſe action, but proof ſhall ver bring in his plea.

Where vertue keepeth the fort, report and ſuſpici- may aſſail, but never ſack.

Suſpicion engendreth curioſity, backbiting, unqui- neſs, factions, jealouſie, and many other miſchiefs.

Open ſuſpecting of others cometh of ſecret con- mning our ſelves. *S. P. S.*

Where hatefull ſuſpicion breedeth enmity, there is hard with painted ſhadows to procure amity.

He that feareth nothing ſuſpecteth nothing.

Fools ſuſpect wiſe men, and wiſe men know fools.

When we ſuſpect our ſelves to be moſt miſerable, en is the grace of God moſt favourable, *Bernard.*

Beauty

Beauty is the true glaſs of divine vertue, and ſuſ
cion the mirrour in which we ſee our own noted d
gers.

Suſpect the meaning, and regard not ſpeeches. S

Baniſh from thy heart unworthy ſuſpicion, fo
polluteth the excellency of the ſoul.

To ſuſpect where there is cauſe, is ſufferable;
to ſuſpect without cauſe, is intolerable.

He that lives without offence never needs to ſuſ
reproof.

Cauſeleſs ſuſpicion is the next way to make him
evil, which always before did carry a conſtant m
ning. *Bias.*

*Octavius Auguſtus domum ſuam non ſolùm crim
ſed ſuſpicione criminis, vacare voluit.*

*Sicut difficilè aliquem ſuſpicatur malum qui b
eſt: ſic difficilè aliquem ſuſpicatur bonum qui
malus eſt.* Cicero.

Of Thoughts.

Defin. *Thought generally is all the imaginations of
brain, which, being a propoſed object of the heart,
keth it continually revolve & work upon thoſe conc*

THoughts of love the farther they wade, the de
they be; and deſires ended with peril
vour of greateſt delight.

Carry thy thoughts ſealed up with ſilence.

Thoughts are bloſſoms of the mind, and w
the fruits of deſires. *Hermes.*

There is nothing that more ſhortneth the life
men than vain hope and idle thoughts.

To muſe and meditate is the life of a learned
Cic.

Cogitations and thoughts are the movings and
vels of the ſoul. *Ariſt.*

There are no colours ſo contrary as white
black, no elements ſo diſagreeing as fire and wa

or any thing ſo oppoſite as mens thoughts and their words.

Think from whence thou comeſt, bluſh where thou art, and tremble to remember whither thou ſhalt go. *Bern.*

The mind is the Touch-ſtone of content.

Thoughts are not ſeen, but the face is the Herald of the mind.

Who thinks before he does, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind. *S. P. S.*

He employeth his thoughts well that uſeth them rather to teſtifie his vertue than to nouriſh his diſpleaſure.

Let a Prince be guarded with Souldiers, attended by Counſellors, and ſhut up in Forts; yet if his Thoughts diſturb him, he is miſerable. *Plutarch.*

Mens Thoughts are like Courtiers Cloaks, often ſhifted, and never more impatient than when they are ſhifted.

The Bow that ſtandeth bent doth never caſt ſtrait: and the mind that is delighted with earthly pleaſures ſeldom thinks on heavenly happineſs.

It is an ancient cuſtome in the fancy of man, to hold nothing for well done but that which he thinketh well of, although it be evil; and to eſteem nothing for evil but that which he hateth, although it be right good.

When death is at the door remedy is too late; and when misfortune is happened thought of prevention is bootleſs.

Cogitationes vagas & inutiles, & velut ſomno ſimiles, nè recipias; quibus ſi animum tuum oblectaveris, quàm omnia diſpoſueris teſtis remanebis.

Cogitationes ſunt improvidi animi reſpectus, & ad evagationem pronæ.

Of Wit.

Defin. *Wit is the first and principal part of the soul wherein the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good and vertuous actions.*

SHarpness of wit is a spark that sooneſt inflames desire. *Chilo.*

One man's will is another man's wit.

The ornaments of wit are much more fair than the badges of nobility.

A bond-man to ire hath no power to rule other men by his own wit.

Strength wanting wit and policy to rule over throws it self. *Horace.*

That which mans ſtrength cannot bring to pass wit and policy will ſoon diſpatch.

Wine is ſuch a whetſtone for wit, that if it be often ſet thereon, it will quickly grind all the ſteel out and ſcarce leave a back where it found an edge.

There be three things which argue a good wit; invention, conceiving and anſwering.

Wit doth not commonly bend where Will hath moſt force.

A good wit ill imployed is dangerous in a Common-wealth. *Demoſt.*

He that in theſe days ſeeketh to get wealth by wit without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab ſwimmeth always againſt the ſtream, ſo doth wit always againſt wiſedom. *Pythag.*

As a Bee is oftentimes hurt with his own honey, ſo is wit not ſeldom plagued with his own conceit.

Wit without learning is like a tree without fruit. *Ariſt.*

Wit though it hath been eaten with the canker of conceit,

nceit, and fretted with the ruſt of vain love, yet be-
g purified in the Still of wiſedom, and tried in the
e of zeal, will ſhine bright, and ſmell ſweet in the
ſtrils of all young novices.

Wiſedom cannot be profitable to a fool, nor wit
him that uſeth it not.

The wit of man is apt to all goodneſs, if it be ap-
ied thereunto. *Diogenes.*

Man's wit is made dull through groſs and immo-
rate feeding.

Many by wit get wealth, but none by wealth pur-
ace wit; yet both wit and wealth agree in the ſym-
thy.

He ſeemeth to be moſt ignorant that truſteth moſt
his own wit. *Plato.*

By how much the interiour ſenſes are more pre-
ous, and the gifts of the mind more excellent than
e exteriour organs and inſtruments of the body; by
much the more is wit to be preferred before the
tward proportion of lineaments.

He beſt perceiveth his own wit, who, though his
owledge be great, yet thinketh himſelf to under-
nd little. *Plato.*

As empty veſſels make the loudeſt ſound, ſo men
leaſt wit are the greateſt bablers.

Recreation of wits ought to be allowed: for when
ey have a little reſted, they oftentimes prove more
arp and quick. *Seneca.*

Words wittily ſpoken do awake and revive the
dgment; but great and manifeſt examples per-
vade the heart.

Wit in women is like oil in the flame, and either
indleth too great vertue, or too extreme vani-
.

Wit gotten by induſtry, though it be very hard in
onceiving, yet it is not haſty in forgetting.

Quid non ingenio voluit natura licere?
——Nil non mortale tenemus,
Pectoris exceptis ingeniique bonis. Ov.

Of Wisedom.

Defin. *Wisedom is a general vertue, the Princess and guide of all other vertues, and that wherein the knowledge of our soveraign good and the end of life consisteth; as also the choice of those ways which we may come unto it.*

WIsedom shineth in the midst of anger.

It is wisedom to think upon any thing before we execute it. *Plotinus.*

By others faults wise men correct their own offences.

He is wise that is wise to himself. *Euripides.*

As it is great wisedom for a man to be Secretary to himself: so it is meer foolishness to reveal the inward thoughts of his heart to a stranger.

It is wisedom to look ere we leap; and folly to doubt where no cause is.

It is more wisedom to lament the life of the Wicked than the death of the Just.

All is but lip-wisedom that wanteth experience. *S. P. S.*

In many injuries there is more security & wisedom to dissemble a wrong than to revenge it. *Alex Severus.*

There can be no greater triumph, or token of wisedom, than to conquer affections.

To the wise it is as great a pleasure to here counsel mixed with mirth, as to the foolish to have sport mingled with rudeness.

Wisedom is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisedom provideth things necessary, not superfluous. *Solon.*

He that enjoyeth wealth without wisedom possesseth

can

are for himself, envy for his neighbours, spurs for
is enemies, a prey for thieves, travel for his person,
nguish for his spirit, a scruple for his conscience,
eril for his love, woe for his children, and a curse
or his heirs: because although he knows how to
ather, yet he wanteth skill to dispose what he hath
otten.

He that is too wise is a very fool.

True wisedom teacheth us as well to doe well as
o speak well.

Sapience is the foundation and root of all noble &
audable things: by her we may attain a happy end,
nd learn to keep our selves from everlasting pain.

It is a point of great wisedom to know to what
purpose the time best serveth.

Wisedom is a tree that springeth from the heart,
nd beareth fruit in the tongue.

A wise man is never less alone, than when he is
lone. *Ambr.*

The first point of wisedom is to discern that which
s false: the second, to know that which is true. *Lact.*

Wisedom is the food of the soul.

A wise man's Countrey is the whole world.

Wisedom garnisheth riches, and shadoweth pover-
ie. *Socrat.*

Liberalitie knoweth not the circumstances how to
give, if wisedom bend not the course by a right com-
pass.

A valiant mind, forward in wit, and not guided
by wisedom, runneth into many inconsiderate actions.

Wisedom is wealth to a poor man.

Many things imperfect by nature are made perfect
by wisedom.

Of all the gifts of God, wisedom is most pure: she
giveth goodness to good people, she pardoneth the
wicked, she maketh the poor rich, & the rich honou-

rable, and such as unfeignedly embrace her she m
keth like unto God. *Hermes.*

Justice without wisedom is resolved into cruel
temperance into fury, and fortitude into tyranny.

Wisedom reformeth abuses past, ordereth thi
present, and foreseeth things to come.

We can in no sort behave our selves more prude
ly, than by considering how we may deal prudent

A man of perfect wisedom is immortal, and one
an in-seeing understanding shall abound in weal
so that a wise man shall live ever to purchase,
purchase ever to live.

It is not possible for that man to obtain wisedo
and knowledge which is in bondage to a wom
Marc. Aur.

Wisedom was begot by nature, nourished by
perience, and brought forth by learning, who like
Midwife putteth nothing in the mind, but deliver
and enfranchiseth the over-burthened memory.

Power and magnaminity in a young Souldier
combated by old age, & taken prisoner by wisedo

The onely mother of extreme mischief, and fi
original of wars, was worldly wisedom.

Wisedom is like a thing fallen into the water, whi
no man can find except he search at the bottom.

*Oculorum est in nobis sensus acerrimus, quibus t
men sapientiam non cernimus : quam illa ardentes
mores excitaret sui si videretur !* Cicero.

*Primus ad sapientiam gradus est, seipsum noscer
quod ut omnium difficillimum est, ita longè utiliss*

Of Sermons,

Defin. *Sermons are speech or talk commonly used of d
vine matters and holy Scriptures, conferring eith
with God, or of God.*

SErmons are testimonies of obedience, & obedien
to the Word of God is the mother of all vertue

Ser

Sermons consist of three heads, Reprehension, Admonition and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good man's Sermons are Lances to a bad man's Conscience, and balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude and Justice.

Orations did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter, are like Images, that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisedom, and give them knowledge of things past and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man which expresseth a worthy end consisteth in contemplation and action, hearing of Sermons and imitating them.

The vertue of wisedom proceedeth from knowledge, and reason is gotten by hearing of Sermons.

The knowledge of good and evil cometh by hearing the word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good: but Sermons are beams proceeding from that true Sun, which doth not onely illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Amb.*

The vertue of Sermons among other vertues is like the vertue of Sight among the five Senses.

Sermons have three eyes; Memory, Understanding and Prudence.

Preachers in their Sermons reſemble Heralds declaring the meſſage of their Maſter.

Quantò magis quiſque in ſacris eloquiis aſſiduus fuerit, tanto ex eis uberiorem intelligentiam capit. Ber.

Omnia ſunt hominum ſubitò fluitantia morti,
Tempus in æternum vox viret una Dei.

Of Memory.

Defin. *Memory is that which preſerveth underſtanding and keepeth faſt thoſe things heard and learned; it is the mother of the Muſes, the treaſure of knowledge, the hearing of deaf things, and the ſight of the blind.*

THE memory of man is like a net, which holdeth great things, and letteth the ſmall come through. *Solon.*

Before thou ſleep apparel remembrance with what thou haſt ſaid and done waking.

No man ought to make his memory rich by ſearching out the ſecrets of God. *Bernard.*

There is a divine memory given of God, in which Casket the Jewels of wiſedom and ſcience are locked. *Auguſt.*

Memory is the mother of the Muſes.

It is folly to remember that by which we forget our ſelves.

Themiſtocles was of ſo great memory, that he deſired to be taught the Art of forgetfulneſs.

We are faſhioned by wit, knowledge and memory; but ſtudy conceits, and wed them together.

Boaſt not of the remembrance of ill, but rather be ſorry for bearing that load in thy memory.

Memory is an enemy to reſt, and the chronicle of our misfortunes. *Aurel.*

Remembrance of good things is the key which unlocks happy memory.

Memory is the ſoul's treaſury, and thence ſhe hath

ath her garment of adornation.

Never trouble thy head with remembrance of idle ords, but apply thy wit to underſtand deep mean- ngs.

Writing is the tongue of the hand, and the herald f memory.

Whatſoever thou bequeatheſt to memory, ſuffer to ſleep with her; after employ it, and it will have ter abilitie.

Surfeits and cold confound memory. *Galen.*

The beſt remembrance is to think well, ſay well, d doe well: all other are ſuperfluous.

Memory doth temper proſperity, mitigate adverſi- , keeps youth under, and delights age. *Lactan.*

The remembrance of our old iniquities ought to ork new repentance.

It is great wiſedom to forget other mens faults, by emembring our own offences. *Socrat.*

The firſt Leſſon that *Socrates* taught his Scholars as, *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; unde ſenſus eſt præſentium, opinia ſeu ides futurorum & memoria præteritorum. Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium. Cicero.

Of Learning.

Defin. *Learning is the knowledge and underſtanding of the Arts and Sciences; ſhe is alſo the mother of vertue and perfection.*

If a Governour or Captain be void of wiſedom and learning, civil policy cannot be maintained, mar- ial diſcipline wanteth her greateſt ſtay, and courage proveth raſhneſs.

Learning in a Souldier is an armour of never-taint- d proof, and a wounding dart unreſiſtible. *Vegetius.*

Learning was the firſt founder of weals publick,

and the firſt Crown of Conqueſt.

Learning addeth to Conqueſt perpetuity, when Fortune's Sun ſetteth at the firſt ſhining.

He that laboureth to inſtruct the mind with good and laudable qualities, and vertues and honeſt diſcipline, ſhall purchaſe praiſe with men, and favour with God. *Auguſt.*

Learning is the diſplay of Honour, and Humility is ſiſter unto true Nobility: the latter being as needfull in a houſholder, as the other in a man of arms is profitable.

It neither ſavoureth of learning, nor can be approved of wiſedom, to give over-much credit to things which ſtand without reaſon.

The conqueſt of *Timotheus* wone by Oratory and ſweet words was good; ſo were the victories of *Democritus* effected with the ſword: but in an abſolute Commander let both the one & the other be reſident.

In all thy conqueſts have ſovereign regard to Learning, for therein was *Alexander* renowned, who in his conqueſt of *Thebes* ſold all the free-men, (Prieſts onely excepted) and in the greatneſs of the Maſſacre not onely gave charge for the ſaving of *Pindarus* the Poet, but alſo himſelf ſaw both him, his houſe and family undamnified.

Learning is the temperance of youth, the comfort of old age, ſtanding for wealth upon poverty, and ſerving for an ornament to riches. *Cicero.*

The moſt learning and knowledge that we have is the leaſt part of that we be ignorant of. *Plato.*

Thoſe men are in a wrong opinion that ſuppoſe learning to be nothing available to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is leſs pain to learn in youth, than to be ignorant in age. *Solon.*

Man's

Man's underſtanding ſeeth, heareth, and liveth; all the reſt is blind and deaf, wanting reaſon. *Plato.*

He is much to be commended that to his good bringing up addeth vertue, wiſedom and learning.

Falſe doctrine is the leproſie of the mind.

Be ſober and chaſt among young folk, that they may learn of thee; and among old folk, that thou maiſt learn of them.

Nature without learning is blind. *Plato.*

A man cannot be better accompanied than among wiſe men, nor better ſpend his time than in reading of books.

If thou deſire to be good, endeavour thy ſelf to learn to know and to follow the truth; for he that is ignorant therein, and will not learn, can never be good. *Cicero.*

Learning maketh young men ſober, and comforteth old men; it is wealth to the poor, and treaſure to the rich. *Ariſt.*

It is no ſhame for a man to learn that he knoweth not, of what age ſoever he be. *Iſocrates.*

Of all things the leaſt quantity is to be born, ſave of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good. *Sen.*

Doctrinæ radices amaræ, fructus dulces. Bion.

Vita hominis ſine literis mors eſt, & vivi hominis ſepultura. Cicero.

Of Knowledge.

Defin. *Knowledge is that underſtanding which we have both of our Creator, and of his works and will, and of our own ſelves; it is the ſtore-houſe of all wiſedom, and the beginning of our ſalvation.*

Know-

KNowledge is of such a quality, that the more a man knoweth, the more he encreaseth his desire to know.

The knowledge of all things is profitable, but the abuse of any thing is uncomely.

To know and not be able to perform, is a double mishap. *Solon.*

Experience with instruction is the best way to perfection.

It is more to know how to use the victory, than to overcome.

He that wanteth knowledge, science and nurture, is but the shape of a man, though never so well beautified with the gifts of nature.

Alexander the Great made so great account of knowledge & learning, that he was wont to say, he was more bound to *Aristotle* for giving him learning, than to his Father *Philip* for his life; sith the one was momentary, and the other never to be blotted out with oblivion.

Learning and knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that thereby they may know sin, and eschew the same, and know vertue, and attain unto it: for if it be not applied thereunto of them that have it, she leaveth in them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain knowledge. *Isocrates.*

In war Iron is better than Gold; and in man's life knowledge is to be preferred before riches. *Socrates.*

The *Ægyptians* accounted it a most intolerable calamity to endure but for three days the darkness which God sent unto them by *Moses*: how much more ought we to be afraid when we remain all our life in the night of ignorance?

Doubtfulness and untruth are the daughters of ignorance.

Above

Above all things we should have a care to keep the body from diseases, the soul from ignorance, and the City from sedition. *Pythag.*

The best knowledge is for a man to know himself. *Socrates.*

He that well knoweth himself esteemeth but little of himself; he considereth from whence he came, and whereunto he must go; he regardeth not the vain pleasures of this brittle life, but extolleth the law of God, and seeketh to live in his fear. But he that knoweth not himself is ignorant of God, wilfull in wickedness, unprofitable in his life, and utterly graceless at his death. *Macrob.*

The understanding and knowledge of vain men is but beast-like to those that are possessed with the heavenly Spirit, which are secret and hid; and when as they speak and utter their knowledge, all other ought to be silent.

Knowledge seemeth to be a thing indifferent both to good and evil.

Socrates thanked God onely for these three things: first, that he had made him a man, and not a woman; secondly, that he was born a *Grecian*, and not a *Barbarian*; thirdly, that he was a Philosopher, and not unlearned: esteeming the gifts of Nature and Fortune of no value, unless they be beautified with the gifts of the mind.

Experience is the Mistress of Age.

Cunning continueth when all other worldly wealth is wasted.

He that knoweth not that which he ought to know is a brute beast among men: he that knoweth no more than he hath need of is a man among brute beasts: and he that knoweth all that may be known is a God among men. *Pythag.*

He is sufficiently well learned that knoweth how

to

to doe well: and he hath power enough that can r
frain from doing evil. *Cicer.*

To lack knowledge is a very evil thing; to thi
scorn to learn, is worse: but to withstand and
pugn the truth against men of knowledge teachi
the truth, is worst, and farthest from all grace.

No science is perfect that is not grounded on in
lible principles.

Solon, who was taught by much experience a
reading, wrought many things for the profit of
weal publick.

A man that is rich in knowledge is rich in
things, for without it there is nothing; and with
what can be wanting? *Solon.*

Endeavour thy self to doe so well, that others m
rather envy at thy knowledge than laugh at thy
norance.

*Licet omnes scientiæ nobiles sunt, tamen divi
est nobilior, quia ejus subjectum est nobilius.* Ar

Of Eloquence.

Defin. *Eloquence or Oratory is an art which teache
the laudable manner of well-speaking: it is t
ornament of the brain, and the gift sometimes to
evil-reputed matter.*

THE speech of a man is a divine work, a
full of admiration; therefore we ought at n
time to pollute our tongues with vile and filthy tal

Brevity is a great praise of Eloquence. *Cicero.*

Speech is the nourishment of the soul, which on
ly becomes odious and corrupt by the wickedne
of men. *Isocrates.*

It is a special vertue to speak little and well.

Silence is a sweet Eloquence: for fools in the
dumbness are accounted wise.

Many through Eloquence make a good matte
seem bad, and a bad matter seem good.

Eloquence

Eloquence hath a double fountain: the one internal, proceeding from the mind, called the Divine guide; the other external, uttered in speech, called the messenger of conceits and thoughts. *Cicero.*

Internal Oratory aims at friendship towards a man's self, respecting onely the mark of vertue, through the instructions of Philosophy.

External Eloquence aims at friendship towards others, causing us to speak and teach whatsoever is fruitfull and profitable for every one.

Internal speech maketh a man always agree with himself, it causeth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own vertue, it healeth him of every rebellious passion which is disobedient to reason, and of all contentions between Wit and Will.

External carrieth with it all the force and efficacy to perswade.

Eloquence is made by air, beaten and framed with articulate and distinct sound; yet the reason thereof is hard to be comprehended by humane sense. *Quin.*

Words are the shadows of works, and Eloquence the ornament to both.

When the Lips of perfect Eloquence are opened, we behold, as it were in a Temple, the godly similitudes and images of the soul.

It is not so necessary that the Oratour and the Law should agree in one and the same thing, as it is requisite the life of a Philosopher should be conformable with his doctrine and speech.

Eloquence is a profession of serious, grave and weighty matters, and not a play constantly uttered to obtain honour onely.

All Oratory ought to have a reason for a foundation, & the love of our neighbour for a mark to aim at.

The tongue is a slippery instrument, and bringeth great

great danger to thoſe that either neglect or defile it.

If Eloquence be directed with a religious underſtanding, it will ſing us a ſong tuned with all the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greateſt price and value when it hath leaſt droſs in it.

A dry and thirſty ear muſt be warred with Eloquence, which is good to drink: and that Eloquence, grounded upon reaſon onely, is able to content and ſatisfie the hearing.

The goodlieſt aſſembly in the world is where the Graces and Muſes meet together.

Unprofitable Eloquence is like Cypreſs-trees, which are great and tall, but bear no fruit.

Babling Oratours are the thieves of time, and compared to empty veſſels, which give greater ſound than they that are full.

The tongue by Eloquence ſerveth both to perfect and inſtruct others, and likewiſe to hurt and corrupt others.

There be two onely times for a man to ſhew Eloquence: the one, when the matter is neceſſary; the other, when a man ſpeaketh that which he knoweth.

Great men ought to be conſiderate in their ſpeech, and to be eloquent in ſententious words, of another phraſe than that of the vulgar ſort; or elſe to be ſilent, wanting the vertue of Eloquence. *Guevar.*

Men ought to be more conſiderate in writing than in ſpeaking becauſe a raſh and indiſcreet word may be corrected preſently; but that which is written can no more be denied or amended, but with infamy.

Oratory is the ſpur to arms: for the eloquent Oration of *Iſocrates* was the firſt trumpet that gave *Philip* an alarm to the *Aſian* wars, which *Alaxander* his ſon without intermiſſion ended.

Ut hominis decus eſt ingenium, ſic ingenii lumen eſt eloquentia. Cicero.

Orationis facultas præcipuum naturæ humanæ bonum eſt.

Of Poetry.

Defin. *A Poet was called* Vates, *which is as much as Divine, Fore-ſeer, or Prophet: and of this word* Carmina, *which was taken for Poeſie, came this word Charm, becauſe it is as a divine inchantment to the ſenſes, drawing them by the ſweetneſs of delightfull numbers to a wondrous admiration. The Greeks derive a Poet from this word* Poiein, *which ſignifieth to make; and we, following it, call a Poet a maker: which name how great it is, the ſimpleſt can judge; and Poetry* Ariſtotle *calleth an art of imitation, or, to ſpeak metaphorically, a ſpeaking picture.*

WItty Poems are fit for wiſe heads, and exampſes of honour for ſuch as triumph in vertue.

Think thy ſelf to be a good Oratour and Poet, when thou canſt perſwade thy ſelf to doe that which thou oughteſt.

A King ought now and then to take pleaſure in hearing and reading of Comedies; becauſe thereby he may perceive and hear many things done in his Realm, which otherwiſe he ſhould not know. *Jew.*

Poetry quickneth the wit, ſweetneth the diſcourſe, and tickleth the ear.

Poetry applied to the praiſes of God knitteth the ſoul unto him, ſoundeth the ſenſes, moderateth griefs, and tempereth hatred. *Guevar.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry dividing a man from himſelf maketh him worthily his own admirer.

As the ſeal leaveth the impreſſion of his form in wax;

wax; ſo the learned Poet engraveth his paſſion perfectly in mens hearts, that the hearer almoſt transformed into the authour.

A corrupt ſubject defraudeth Poetry of her praiſe.

A true Poet in his lines forgetteth profane pleaſ but approveth doctrine.

Love heateth the brain, and anger maketh a P *Juvenal.*

Poetry is another nature, making things ſeem b ter than they are by nature.

Impious Poets make *Chilo* a *Thais*, *Helicon* a b chel-houſe, and themſelves contemptible.

Painting is a dumb Poeſie, and Poeſie a ſpeak Painting.

It was written of *Socrates*, that he was ill-brou up to Poetry, becauſe he loved the truth.

He which firſt invented the Iambick verſifying bite and quip, was the firſt that felt the ſmart ther

Eaſe is the nurſe of Poetry. *S. P. S.*

Poets are born, but Oratours are made.

O ſacer & magnus vatum labor! omnia fato
Eripis, & donas populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defin. *Admiration is a paſſion of the ſoul which by ſudden apprehenſion exalteth the powers, and mak them as in a trance ſleeping in judgment of the pr ſent object, thinking all things to be wonderf that it beholdeth.*

THey are unfortunate Princes that neither will taught to admire themſelves, nor wonder their faults. *Pet.*

In vain is he fortified with terrour that is not gu ded with love and admiration.

They ſhould liſt to doe leaſt that may doe wh the

they will, either in art or admiration.

He that will loſe a friend to be rid of a foe, may be admired for his policy, but not for his charity.

Princes, for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, than for all ſights to infer an admiration.

Realms get nothing by change, but perils and admiration.

Depth of words, height of courage, and largeneſs of magnificence, get admiration.

Thoſe which wiſh for Princes, endure them like wonders, nine days.

Some by admiring other mens vertues become enemies to their own vices. *Bias.*

Wiſedom doth preſer and admire the unjuſteſt peace before the juſteſt war.

It is a ſign of a malicious mind, not to admire the man that is worthy of admiration. *Marc. Aurel.*

He that from a man of ſtrength, and admiration takes away his right, augmenteth his ſtrength, and gives him more right.

Over ſhadowing providence blinds the ſharpeſt & moſt admired counſels of the wiſe, that they cannot diſcern their nakedneſs. *Hermes.*

Admire with love, and love with joy in the midſt of woe. *S. P. S.*

Ill-perſwading want, wronged patience, looſeneſs and force, are the breeders of Civil wars and admiration.

Men wholly uſed to war wonder at the name of peace.

They which are brought up in admiration and bloud think it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire every thing, and ready to turn as often as the tide. *Socrat.*

It

It were a wonder beyond wonder, if injuſti
ſhould keep what impiety hath gotten.

An eaſie-yielding zeal quickly is overcome wi
admitting of gravitie's Eloquence.

It is no wonder that the armed power doth e
ther find right, or make right; for what may he n
that may what he will?

Our knowledge muſt be terrour, & our skill fearfu
neſs, to admire the work of him which made all thin

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt non parit verba, ſed
lentium.

Of Schools.

Defin. *A School is the nurſery of learning, or the ſto*
houſe from whence the mind fetcheth inſtructio
and riches, adorning the ſoul with mental vertu
and divine knowledge.

TYranny is vile in a School-maſter: for you
ſhould rather be trained with courteſie th
compulſion.

Becauſe youth by nature is wild, therefore ſhou
School-maſters break them by gentleneſs.

That child is groſs-witted, which being through
ſchool-taught continues ſtill barbarous.

Women prove the beſt School-maſters, when th
place their delight in inſtructions.

Women ought to have as great intereſt in Schoo
as men, though not ſo ſoon as men; becauſe the
wits being more perfect, they would make mens re
putations leſs perfect.

Two things are to be regarded in Schools and b
School-maſters: firſt, wherein Children muſt b
taught; next, how they ſhould be taught.

A School ſhould contain four principal rudiment
that is, Grammar, Exerciſe, Muſick, and Painting.

Gramma

Grammar is the door to Science, whereby we learn o ſpeak well and exactly.

Education is a ſecond nature, and the principles earnt in Schools the beſt education.

The nature of man is like a pair of Balance, guid- d by School-rules and cuſtome.

If the royalleſt-born creature have not his nature ſined with School-rudiments, it is groſs and barba- ons.

A Phyſician's ſtudy is the School of Philoſophy. *Auſonius.*

Nature not manured with knowledge bringeth orth nothing but thiſtles and brambles.

Nature in ſome ſort is a ſchool of decency, and eacheth rules of honeſt civilitie.

The beſt wiſedom is to know a man's ſelf: and earning and Schools firſt bring that knowledge.

Man's nature, being the inſtinct and inclination of ie ſpirit, is better by School-rudiments.

The want of School doctrine is the firſt corruption f nature.

Lions are tamer than men, if Doctrine did not bri- le them.

Schools tame Nature, and tamed Nature is perfect ertue.

Every good beginning cometh by nature, but the rogreſs by School-education.

Courage and greatneſs is as much aſpired to in chools as from Nature.

Educatio eſt prima, ſecunda, tertia pars vitæ: ſi- e qua omnis doctrina eſt veluti armata injuſtitia.

———*Nunc adhibe puro.*
Pectore verba, puer, nunc te melioribus offer.
Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu. Horat.

Of

Of Ignorance.

Defin. *Ignorance is that defect which causeth a m to judge of evil things, to deliberate worse; not know how to take the advantage of present go things, but to conceive ill of whatsoever is good man's life.*

IT proceedeth of a light judgment to credit things that a man heareth, and to doe all thin that he seeth. *Socrat.*

Ignorance hath always the boldest face.

To abound in all things, and not to know t use of them, is plain penury.

Ignorance is a madness of the mind.

It is a great shame for an old man to be ignora in the knowledge of God's law.

Idleness engendreth ignorance, and ignoranc engendreth errour.

There is nothing worse than to live beastly, an out of honest order: and the greatest and most ev dent cause thereof is the sin of ignorance, which an utter enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and b means of ignorance much good is left undone.

Where there is no capacity, there perswasions a in vain. *Socrates.*

It is better teaching the ignorant by experienc than the learned by wisedom.

To rule without regard, to urge without reaso and to laugh immoderately, are manifest signs o ignorance.

Ignorance in adversity is a blessing, in prosperit a scorn, in science a plague.

He that knoweth not how much he seeketh, dot not know when to find that which he lacketh.

There can be no greater ignorance than presumption

Ignorance is no excuse for faults, sith we hav power of knowledge.

It is better to be unborn than untaught: for ignorance is the root of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe than his own ignorance, for it destroyeth where it liveth. *Lactan.*

He is an ignorant Musician that can sing but one song; but he is more accursed that knoweth no vertue.

Ignorance is a dangerous and spiritual poison, which all men ought warily to shun. *Greg.*

Ignorance is a sickness of the mind, and the occasion of all errours.

The soul of man receiving and comprehending the divine understanding conducteth all things rightly and happily; but if she be once joyned with ignorance, she worketh clean contrary; and the understanding is unto the soul as the sight to the body. *Aug.*

From their lewd mother ignorance issue two daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth, deposed himself by reason of his ignorance.

Ignorance believeth not what it seeth.

He that is ignorant in the truth, and led about with opinions, must needs err.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errour.

The harder we receive our health, because we were ignorant that we were sick.

From small errours, no let at the beginning, spring oft-times great and mighty mischiefs.

The chiefest cause and beginning of errour is, when men imagine those things to please God, which please themselves; and those things to displease God wherewith they themselves are discontented.

An errour begun is not to be overcome with violence, but with truth.

Custome

Cuſtome, though never ſo ancient, without truth is but an old errour. *Cyprian.*

He that erreth before he knows the truth ought the ſooner to be forgiven. *Cyprian.*

A wilful-minded man is ſubject to much errour.

Unicum eſt bonum ſcientia; & malum unicum ignorantia.

Imperitiam comitatur temeritas.

Of Goodneſs.

Defin. *Goodneſs is that which includeth in it ſelf dignity that ſavoureth of God and his works, having a perpetuity and ſtedfaſtneſs of godly ſubſtance.*

GOoddeſs in general makes every one think the ſtrength of vertue in another, whereof they find the aſſured foundation in themſelves. *Plato.*

As oft as we doe good we offer ſacrifice.

It is too much for one good man to want.

A man may be too juſt and too wiſe, but never too good. *Socrat.*

The humour of youth is ever to think that good whoſe goodneſs he ſeeth not.

There is no good unleſs it be voluntary.

A good man's wiſh is ſubſtance, faith, and fame. Glory and grace according to the ſame.

A man is not to be accounted good for his age but for his charitable actions.

He may worthily be called good who maketh other men fare the better for his goodneſs.

Thou canſt not be perfectly good when thou hateſt thine enemy; what ſhalt thou then be when thou hateſt him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, than to be ſeen in the company of good men. *Plato.*

The farther a good man is known, the farther his vertue

vertues ſpread and root themſelves in mens hearts and remembrance.

Whatſoever is right and honeſt, and joyned with vertue, that alone is onely good.

He that is mighty is not by and by good; but he that is good is preſently mighty. *Iſocrates.*

The goodneſs that proceedeth from an ignorant man is like the herbs that grow upon a dunghil.

Riches will decay, proſperity may change: but goodneſs doth continue till death.

The more our grace and goodneſs doth increaſe, the more our ſouls addreſs themſelves to God. *Baſil.*

As God is all goodneſs, ſo loveth he all good things, as Righteouſneſs and Vertue; and hateth Vice and Wickedneſs.

The goodneſs of the ſoul is the moſt principal and chiefeſt goodneſs that can be. *Plato.*

Vir bonus & prudens (qualem vix reperit unum
Millibus è cunctis hominum conſultus Apollo)
Judex ipſe ſui totum ſe explorat ad unguem.
Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendam. Cicero.

Of Comfort.

Defin. *Comfort is an eaſe, help, or conſolation in our troubles and adverſities, which diſburthening the mind, reſtores it to calm and quiet patience.*

COmfort in extremity healeth many wounds, pacifieth the diſcontented heart, and governeth the mind.

Troubles are but inſtructions to teach men wit: for by them thou mayſt know falſhood from faith, and thy truſty friend from thy traitourous foe.

Deſpair not when all worldly means are done: for God will raiſe thee, if thou truſt in him. *Auguſt.*

Grieve not at Afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make not so.

Art thou backbited? rejoyce, if guiltless; if guilty, amend.

Be not discontented at the loss of children, for they were born to die.

There is nothing the world can take away, because the world giveth nothing: fame perisheth, honour fade, wealth decaieth; onely true riches is our constancy in all casualties. *Aurel.*

All things are vanity which are under the Sun, all things continual labour and travel: what hath a man to mourn for then, when all things he can lose in this life are but fading and miserable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with sorrow the best remedy is, to defer counsel untill the party be more apt to take consolation. *Mar. Aurel.*

Let not sorrow over-much molest thee; for when thou hast wept thy worst, grief must have end.

Wrong is the trial of thy patience.

Sickness is the prison of the body, but comfort the liberty of the soul. *Plato.*

The best comfort to a miser is to behold the overflow of his wealth.

The suspectless, the temperate, and the wise men are never uncomfortable.

By sorrow the heart is tormented; by comfort when it is half dead it is revived.

Sad sighs write the woes of the heart; and kind speeches comfort the soul in heaviness.

Assurance puts away sorrow, and fear poisons comfort. *Stobæus.*

He that will be truly valiant must neither let joy nor grief overcome him: for better not to be, than to be a bond-slave to passion.

He

He that coveteth comfort without sorrow must apply his wit in following wisedom.

To friends afflicted with sorrow, we ought to give remedy to their persons, and consolation and comfort to their heart.

The multiplying of comfort is the asswaging of cares. *Solon.*

In the midst of all thy cares let this be thy chiefest comfort: hard things may be mollified, strait things may be loosened, and little things shall never grieve him that can handsomely bear them.

Sorrow seldom taketh place in him that abstaineth from four things: that is, from hastiness, wilfull frowardness, pride and sloth.

Mala de te loquuntur homines, sed mali: non de te loquuntur, sed de se.

Flebile principium melior fortuna sequuta est.

Of Patience.

Defin. *Patience is an habit that consisteth in sustaining stoutly all labours and griefs for the love of honesty: it is that excellent good thing that keepeth the tranquillity of our spirit as much as may be in adversities, and not to complain of that which is uncertain.*

PAtience is a voluntary adventuring of hard things for the desire of vertue. *Socrates.*

The remedy of injuries is, by continual patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, strong and stout, who doth not onely with patience suffer injuries, rebukes and displeasures done unto him, but also doeth good against those evils. *Arist.*

Better it is to offer thy self in triumph, than to be drawn to it by dishonour. *Appian.*

It is a special sign of heroical magnanimity to despise light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needleſs to be ſpoken: but it is much better to conceal things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhe is either her ſiſter or her daughter.

The common ſort do take revenge for their credit: but noble minds forgive for their vertue.

Patience without comfort brings peril of conſumption.

It is a pleaſant tarrying that ſtayeth from evil doing.

The end of patience is the expectation of promiſes.

That is to be born with patience which cannot be redreſſed with carefulneſs.

It is not merit to ſuffer perſecutions, if we have no patience therein.

It is more ſafety to forget an injury, than to revenge it. *Aurel.*

The ſweeteſt ſalve for miſery is patience, and the onely medicine for want is content.

Patience is the beſt ſalve againſt love and fortune.

To ſuffer infirmities, and diſſemble miſ-hap; the one is the office of a conſtant ſick man, the other of a conſtant States-man.

To be diſcreet in proſperity, and patient in adverſity, is the true motion and effect of a vertuous and valiant mind. *Cicero.*

Quintus Fabius, after he had been Conſul, diſdain'd not to march under the Enſigns of other Conſuls.

Patience being oft provoked with injuries, breaketh forth at laſt into fury.

It is good for a good man to wiſh the beſt, to think upon the worſt, and patiently to ſuffer whatſoever doth happen.

Humility, patience and fair ſpeech are the pacifiers of wrath and anger.

He seemeth to be perfectly patient that in his fury can subdue his own affections.

Patience and Perseverance are two proper notes whereby God's children are truly known from Hypocrites, Counterfeits and Dissemblers. *August.*

In suffering of afflictions patience is made more strong and perfect.

The troubles that come of necessity ought to be born with boldness and good courage.

The best way for a man to be avenged is to contemn injury and rebuke, and to live with such honesty and good behaviour, that the doer of wrong shall at last be thereof ashamed, or at the least lose the fruit of his malice; that is, he shall not rejoyce, nor have glory of the hinderance and damage. *Plato.*

——Serpens, sitis, ardor, arenæ,
Dulcia virtuti; gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum est.

Of Friendship.

Defin. *Friendship is a perpetual community of will, the end whereof is fellowship of life; and it is framed by the profit of a long continued love. Friendship is also an inveterate and ancient love, wherein is more pleasure than desire.*

FRiendship is a perfect consent of things appertaining as well unto God as to man, with benevolence and charity.

Friendship in good men is a blessing, and stable connexing of sundry wills, making of two persons one, in having and suffering: and therefore a Friend is properly called a Second self, for that in both men is but one mind and possession; and that which more is, a man rejoyceth more at is friend's good hap than he doth at is own. *Aurel.*

True and perfect friendship is to make one heart and mind of many hearts and bodies.

It is the property of true friends to live and love together; but feigned friends fly from a man in time of trial.

Friendſhip judgeth without partiality, and affection winketh at apparent follies.

A friend's love cannot be recompenſed with riches, when for his friend he putteth his life in jeopardy.

To diſſwade a man in a courſe of honour, were not the part of a friend; and to ſet one forward in folly, is no diſcretion in a man.

Friends meeting after long abſence are the ſweeteſt flowers in the garden of true affection.

The love of men to women is a thing common and of courſe; but the friendſhip of man to man is infinite and immortal. *Plato.*

The fellowſhip of a true friend in miſery is always ſweet, and his counſels in proſperity are always fortunate.

Friendſhip, being an equity of reciprocal good-will, is of three kinds; the one of neighbourhood, the other hoſpitality, the laſt love. *Ariſt.*

Love is confirmed either by gifts, or ſtudy of vertue; then groweth it from a paſſion to a perfect habit, and ſo leaveth the name of Love, and is called Friendſhip; which no time can violate.

We ought to uſe a friend like gold, to try him before we have need.

He is a true friend whoſe care is to pleaſure his friend in all things, moved thereunto by a mere good will which he beareth unto him. *Ariſt.*

It is no ſmall grief to a good nature to try his friend. *Eurip.*

To beg a thing at a friend's hand is to buy it.

Perfect amity conſiſteth in equality and agreeing of the minds.

A friend unto a friend neither hideth ſecret nor denieth money.

The

The want of friends is perillous, but ſome friends prove tedious.

The words of a friend joyned with true affection give life to the heart, and comfort to a care-oppreſſed mind. *Chilo.*

Friends ought always to be tried before they are truſted; leſt ſhining like the Carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good-will is the beginning of friendſhip, which by uſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the works that belong unto a friend.

Among friends there ſhould be no cauſe of breach; but with a diſſembler no care of reconciliation.

He his a friend indeed that lightly forgetteth his friend's offence.

Proud and ſcornfull people are perillous friends.

Friendſhip ought to be ingendered of equalneſs: for where equality is not, friendſhip cannot long continue. *Cicero.*

Where true friends are knit in love, there ſorrows are ſhared equally.

Friends muſt be uſed as Muſicians tune their ſtrings, who finding them in diſcord do not break them, but rather by intenſion or remiſſion frame them to a pleaſant concent.

In muſick there are many diſcords, before they can be framed to a Diapaſon: and in contracting of good-will, many jars before there be eſtabliſhed a true and perfect friendſhip.

A friend is in proſperity a pleaſure, in adverſity a ſolace, in grief a comfort, in joy a merry companion, and at all times a ſecond ſelf.

A friend is a pretious Jewel, within whoſe boſome he may unload his ſorrows, and unfold his ſecrets.

As fire and heat are inſeparable, ſo are the hearts of faithfull friends. *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it: ſo ſhould a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous than the wrongs wrought by an enemy.

Friendſhip is given by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love betwee man and wife, that is, of two bodies to be made one Will and Affection.

The property of a true friend is, to perform more than he promiſeth; but the conditon of a diſſembler is, to promiſe more than he meaneth to perform.

Great profers are meet to be uſed to ſtrangers, and good turns to true friends.

If thou intend to prove thy friend, ſtay not till need and neceſſity urgeth thee; leſt ſuch trial be not ouely unprofitable and without fruit, but alſo hurtfull and prejudicial.

The opinion of vertue is the fountain of friendſhip.

Feigned friends reſemble Crows, that fly not but towards ſuch places where there is ſomething to be fed upon.

He that ſeeketh after a ſwarm of friends commonly falleth into a waſp's neſt of enemies.

Friendſhip oftentimes is better than conſanguinity.

A friendly admonition is a ſpecial point of true friendſhip.

It is beſt to be praiſed of thoſe friends that will not ſpare to reprehend us when we are blame worthy.

He that will not hear the admonition of a friend is worthy to feel the correction of a foe.

He

He which goeth about to cut off friendſhip doth even as it were go about to take the Sun from the world. *Cicero.*

There is no more certain token of true friendſhip, than is conſent and communicating of our cogitations with another. *Cicero.*

Unity is the eſſence of amity.

He that hath no friend to comfort him in his neceſſity lives like a man in a wilderneſs, ſubject to every beaſt's tyranny. *Bias.*

Believe after trial, and judge before friendſhip.

The fault which thou ſuffereſt in thy friend thou committeſt in thy ſelf.

Shew faithfulneſs to thy friend, and equity to all men. *Protag.*

No wiſe man will chuſe to live without friends, although he have plenty of worldly wealth.

Though a wiſe man be contented and ſatisfied with himſelf: yet will he have friends, becauſe he will not be deſtitute of ſo great a vertue.

There be many men that want not friends, and yet lack true friendſhip.

Never admit him for thy friend whom by force thou haſt brought into ſubjection.

He is not meet to be admitted for a faithfull friend, who is ready to enter amity with every one.

Admit none to thy friend, except thou firſt know how he hath dealt with his other friends before: for look how he hath ſerved them, ſo will he likewiſe deal with thee.

The agreement of the wicked is eaſily upon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for ever. *Hermes.*

As mighty flouds, by how-much they are brought into ſmall rivers, by ſo much they loſe of their ſtrength: ſo friendſhip cannot be amongſt many without abaſing the force thereof. *Plato.*

Be slow to fall into friendship; but when thou art in, continue firm and constant. *Socrates.*

Illud amicitiæ quondam venerabile nomen
Prostat, & in quæstu pro meretrice sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away round about her the darkness and obscurity of passions: she is of all the vertues most wholesome; for she preserveth both publickly and privately humane society, she lifteth up the soul miserably thrown down in vice, and restoreth her again into her place. It is also a mutual consent of the parts of the soul, causing all disorder and unbridled affections to take Reason for a rule and direction.*

TEmperance calleth a man back from gross affections and carnal appetites, and letteth him not to exceed, neither in foolish nor in ungodly sorrowing. *Solon.*

A young man untemperate and full of carnal affection quickly turneth the body into age and feeble infirmities. *Anaxagoras.*

He cannot commend temperance that delighteth in pleasure, nor love government that liketh riot.

Constancy and temperance in our actions make vertue strong.

Men must eat to live, and not live to eat.

In private families Continence is to be praised; in publick Offices, Dignity.

Intemperance is the fountain of all our perturbations.

The pride of the flesh is to be curbed and restrained with the sharp bit of Abstinence. *Arist.*

The moderation of the mind is the felicity thereof.

Frugality is the badge of discretion; Riot, of intemperance.

He that is not puffed up with praise, nor afflicted with adversities, nor moved by slanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleasure can never be wise and temperate.

Temperance by forbearing to be revenged reconcileth our enemies, and by good government conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it self. *Her.*

It is not temperance which is accompanied with a fearfull mind: but that is true Temperance where the heart hath courage to revenge, and Reason power to restrain the heart.

Trim not thy house with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternal ornament which cannot be defaced. *Epictetus.*

Temperance is so called, because it keepeth a mean in all those things which belong to the delighting of the body. *Arist.*

Temperance crieth, *Nè quid nimis. Solon.*

The parts of Temperance are Modesty, Shamefac'dness, Abstinence, Continency, Honesty, Moderation, Sparingness and Sobriety. *Plato.*

Justice may not be without Temperance, because it is the chief point of a just man to have his soul free from perturbations.

Heroical vertues are made perfect by the mixture of Temperance and Fortitude; which separated become vitious.

A temperate man which is not courageous quickly becometh a coward and faint hearted.

Temperance is the mother of all duty and honesty.

In Temperance a man may behold Modesty without any perturbation of the soul.

Tempe-

Temperance compelleth men to follow reason, bringeth peace to the mind, and mollifieth the affections with concord and agreement. *Socrates.*

He is worthy to be called a moderate person who firmly governeth and bridleth (through reason) the vice of sensuality, and all other gross affections of the mind. *Aurel.*

Nihil reperiri potest tam eximium, quàm istam virtutem moderatricem animi, temperantiam, non latere in tenebris, neque esse abditam, sed in luce. Cicero.

Non potest temperantiam laudare is qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.

Of Innocency.

Defin. *Innocency is an affection of the mind so well framed that it will hurt no man either by word or deed, a tower of brass against slanderers, and the onely balm or cure of a wounded name strengthening the conscience, which by it knoweth its own purity.*

THere can be no greater good than Innocency, nor worse evil than a guilty Conscience.

The Innocent man is happy, though he be in *Phalaris* Bull. *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong maketh sick the innocency of the soul.

Riches and honour are broken Pillars, but innocency is an unmoving Column.

Innocency and prudence are two anchors, that cannot be torn up by any tempest.

Innocency to God is the chiefest incense; and a conscience without guile as a sacrifice of the sweetest savour. *Aug.*

Innocency, being stopped by the malignant, taketh breath

breath and heart again to the overthrow of her enemies. *Cicero.*

As fire is extinguiſhed by water, ſo innocency doth quench reproach.

Of all treaſures in a Common-wealth, the innocent man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration. *Bern.*

Religion is the ſoul of innocency, moving in an unſpotted conſcience.

Innocency is built upon Divine reaſon.

Humane happineſs conſiſteth in innocency of the ſoul and uncorrupt manners.

All innocency conſiſteth in mediocrity, as all vice doth in exceſs.

Innocency is a good which cannot be taken away by torment. *Marc. Aurel.*

Innocency is the moſt profitable thing in the world, becauſe it maketh all things elſe profitable.

Innocency, Palm like, groweth in deſpite of oppreſſion.

Beauty is a flower ſoon withered, health is ſoon altered, ſtrength by incontinence abated; but innocency is divine and immortal.

Innocency is an aſſured comfort, both in life and death.

As length of time diminiſheth all things, ſo innocency and vertue increaſe all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellency in age.

Nature, Reaſon and Uſe, are three neceſſary things to obtain innocency by. *Lactan.*

Ut Nepenthes herba addita poculis omnem convivii triſtitiam diſcutit; ita bona mens inſita nobis omnem vitæ ſolicitudinem abolet.

Of

Of Kings.

Defin. *Kings are the supreme Governours and Rulers over States and Monarchies, placed by the hand of God, to figure to the world his almighty power. If they be vertuous, they are the blessings of the Realm: if vitious, scourges allotted for their subjects iniquities.*

THE Majesty of a Prince is like the lightning from the East; and the threats of a King like the noise of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince is the Rule, the square, the frame and form of an honest life; according to the which their subjects frame the manner of their lives and order their families: and rather from the lives of Princes do subjects take their patterns and example than from their Laws.

Subjects follow the example of their Princes, as certain flowers turn according to the Sun. *Horace.*

Princes are never without Flatterers to seduce them, Ambition to deprave them, and Desires to corrupt them. *Plato.*

It belongeth to him that governeth to be Learned, the better to know what he doeth; Wise, to find out how he ought to doe it; Discreet, to attend and take opportunity; and Resolute in the action of Justice without corruption or fear of any.

It is necessary for Princes to be stout and also rich, that by their stoutness they may protect their own, and by their riches repress their enemies.

It is better for a Prince to defend his own Country by justice, than to conquer another's by tyranny.

That Prince who is too liberal in giving his own is afterwards through necessity compelled to be a Tyrant, and to take from others their right.

As Princes become Tyrants for want of Riches, so they become vitious through abundance of Treasure. *Plut.*

When an unworthy man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many must of necessity fear many.

The word of a Prince is faith royal.

Princes must not measure things by report, but by the way of conscience. *Socrat.*

It behoveth a Prince or Ruler to be of such zealous and godly courage, that he always shew himself to be a strong wall for the defence of the truth.

The Prince's palace is like a common fountain or spring to his City or Country; whereby the common people by the cleanness thereof be long preserved in honesty, or by the impureness thereof are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he listeth; a King to the profit of all, a Tyrant onely to pleasure a few. *Arist.*

A King ought to refrain the company of vitious persons: for the evil that they commit in his company is accounted his. *Plato.*

Rulers do sin more grievously by example than by act; and the greater governances they bear, the greater account they have to render, if in their own precepts and ordinances they be found negligent.

Not onely happy, but also most fortunate, is that Prince that for righteousness of Justice is feared, and for his goodness beloved.

The greater that a Prince is in power above others, the more he ought to excell in vertue above others.

When Princes most greedily do prosecute vices, then their enemies are busie in weaving some web of deadly danger. *Olaus.*

Princes

Princes by charging their Kingdoms with unju
Tributes procure from their Subjects a wilfull deni
of due and most just payments.

He that possesseth an Empire, and knoweth n
how to defend it, may lose his possession before h
know who offended him.

It little profiteth a Prince to be Lord of man
Kingdoms, if on the other part he become bond-sla
to many vices.

It appertaineth unto Princes, as much to mode
rate their own pleasures, as to give orders for matte
of importance.

Children born of Kings are composed of pretio
mass, to be separated from the common sort. *Pla*

Malice and Vice taking their full swinge throug
the career of the power and liberty which wicke
Princes yield unto them, do push forward every vio
lent passion, make every little choler turn to mur
ther or banishment, and every ragard and love t
rape and adultery, and covetousness to confisca
tion.

A Kingdom is nought else than care of another's
safety: for *Antiochus* told his son *Demetrius*, tha
their Kingdom was a noble slavery.

Self-love is not fit for Princes, nor pride an orna
ment meet for a Diadem.

Kings and Princes do lose more in the opinion
they hold, than in the reasons they use.

It is no less discredit to a Prince to have destroyed
many of his Subjects, than it is to a Physician to have
killed many of his Patients.

Kings as they are men before God, so are they
Gods before men. *Lactan.*

It is very requisite that the Prince live according
to that law himself, which he would have executed
upon others. *Archi.*

It

It becometh a King to take good heed to his Counsellors, in noting who ſooth his luſts, and who intend the publick profit; for thereby ſhall he know the good from the bad. *Plutarch.*

The ſtrength of a Prince is the friendſhip and love of his people.

That King ſhall beſt govern his Realm that reigneth over his people as a Father doth over his Children. *Ageſil.*

So great is the perſon and dignity of a Prince that in uſing his power and authority as he ought, he being here among men upon earth repreſenteth the glorious eſtate and high Majeſty of God in heaven. *Amb.*

It is requiſite for all thoſe who have rule and governance in a Common-weal under their Prince, to know the bounds of their ſtate, and the full effect of their duty; that by executing juſtice they may be feared, and by ſhewing mercy they may be loved. *Lactan.*

It is requiſite for Princes to place ſuch men in authority as care leaſt for it, and to keep them from government that preſs forward to it.

Except wiſe men be made Governours, or Governours become wiſe men, mankind ſhall never live in quiet, nor ever be able to defend her ſelf. *Plato.*

He that would be a Ruler or Governour, muſt firſt learn to be an obedient ſubject: for it is not poſſible for a proud and covetous minded ſubject to become a gentle and temperate Governour. *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publiſh his vertue, which before lay hid: but being committed to an evil man, it miniſtreth boldneſs and licence to him, to doe that evil which before he durſt not doe.

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſociis, omniſque poteſtas
Impatiens conſortis erit. —

Of

Of Nobility.

Defin. *Nobility is a glittering excellency proceedi from Anceſtors, and an honour which cometh fr ancient Lineage and ſtock: it is alſo a praiſe th proceedeth from the deſerts of our elders and fo fathers. And of this nobleneſs there are three ſort the firſt bred of vertue and excellent deeds; t ſecond proceedeth from the knowledge of honeſt d cipline and true ſciences; the third cometh fr the Scutcheons and Arms of our Anceſtors, or fr riches.*

NObility is of more antiquity than poſſeſſio *Cicero.*

The time of our life is ſhort, but the race of N bility and Honour everlaſting. *Cicero.*

Nobleneſs of birth is either univerſal, or partic lar: the firſt, to be born in noble and famous Co tries; the latter, to come of noble Progenitou *Ariſt.*

Nobility is beſt continued by that conveni means whereby it roſe.

He is not to be held for Noble that hath much, b he that giveth much.

It is requiſite for him that is Noble born to ta heed of Flatterers; for they will be ready daily to a tend his perſon for profit's ſake.

Nobility is a title quickly loſt: for if riches forſa it, or vertue abandon it, it ſtreightway becometh a thing that had never been.

Whatſoever thy Father by his worthineſs hath d ſerved belongs not to thee; it is thine own deſert th muſt make thee noble.

Vertue and Nobleneſs can never be ſeen in a ma except he firſt put away his Vices.

He that defendeth his Country by the ſword deſe

th honour; but he that maintaineth it in peace eriteth more honour.

The Nobility which we receive from our Anſtours, becauſe it cometh not from our ſelves, is arcely to be counted our own.

To come of noble parentage, and not to be endowd with noble qualities, is rather a defamation than glory.

Noble perſons have the beſt capacities: for whether they give themſelves to goodneſs or ungraciuſneſs, they do in either of them ſo excell, as none the common ſort of people can come any thing gh them. *Cic.*

True Nobility conſiſteth not in dignity, lineage, eat revenues, lands or poſſeſſions; but in wiſedom, owledge and vertue, which in man is true Nobili-, and that Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the mmon people, but is the onely praiſe and ſurname vertue.

mnes boni ſemper Nobilitati favemus, & quia utile Reipublicæ, nobiles homines eſſe dignos majoribus is, & quia valere debet apud nos clarorum hominum de Republica meritorum memoria etiam mortuom. Cicero.

——*Nobilitas ſola eſt atque unica virtus.*

Of Honour.

efin. *Honour is a paſſion of the ſoul, a mighty deſire, naturally coveted of all creatures, yet many times miſtaken, by unacquaintance with vertue.*

HOnour and glory labour in miſtruſt, and are born Fortune's bond-ſlaves.

Honour is the firſt ſtep to diſquiet, and dominion attended with envy. *Guevar.*

The faith of a knight is not limited by value, but honour and vertue.

Honour

Honour is the fruit of Vertue and Truth.

Honour, Glory and Renown is to many per more sweet than life.

It is the chiefest part of honour for a man to to his high office and calling the vertue of affabi lowlines, tender compassion and pity: for ther he draweth unto him, as it were by violence, hearts of the multitude. *Olaus Magnus.*

The greater the persons be in authority that com an offence, the more foul and filthy is the fault.

It better becometh a man of honour to prais enemy, than his friend.

Happy is that Country whose Captains are G tlemen, and whose Gentlemen are Captains.

Honour is no privilege against infamy.

A man ought not to think it honour for himsel hear or declare the news of others, but that ot should declare the vertuous deeds of him.

To attain to honour, Wisedom is the Pole-s and to retain it, Patience is necessary.

The next way to live with honour, and die w praise, is to be honest in our desires, and temper in our tongues.

The conditions of honour are such, that she quireth for him she never saw, runneth after him flies from her, honours him that esteems her demandeth for him that wills her not, giveth to that requires her not, and trusteth him whom knoweth not.

Noblemen enterprising great things, ought not employ their force as their own mind willeth, but honour and reason teacheth. *Niphus.*

High and noble hearts which feel themsel wounded, do not so much esteem their own pain they are angry to see their enemies rejoyce.

The Captain which subdueth a Country by

aty deserveth more honour than he that overmeth it by battel.

Honour without quiet hurteth more than it doth fit.

He that regards his reputation must second all gs to his honour.

The heavens admit but one Sun, and high places one Commander.

Men in authority are eyes in a State, according to ose life every private man appliteth his manner of ng.

It is not the place that maketh the person, but the son that maketh the place honourable. *Cicero.*

There is more honour purchased in pleasuring a than in revenging a thousand injuries.

Where Hate bears sovereignty, Honour hath no tainty.

Honour is brittle, and riches are bloſſomes, which ry froſt of fortune causeth to wither.

Better it is for the honourable to be praised for ny foes foiled, than for many barns filled.

A man having honour, and wanting wisedom, is a fair tree without fruit.

Exiguum nobis vitæ curriculum natura circumpſit; ſed honoris curſus ſempiternus.

s honos videri ſolet, qui non propter ſpem futuri ficii, ſed propter magna merita claris viris defer- & datur: eſtque non invitamentum ad tempus, perpetuæ virtutis præmium.

Of Liberality.

in. *Liberality is an excellent use of those benefits which God putteth into our hands for the succouring of many: which vertue is altogether joyned with Justice, and ought to be guided by moderation and reason.*

Bountie's

BOuntie's beſt honour is to help the poor;
happineſs, to live in good mens thoughts.
True bounty is never tied to ſuſpect.
Liberality is approved by two fountains; the
is a ſure judgment, the other is an honeſt favou
That man is onely liberal which diſtributeth
cording to his ſubſtance, and where it is moſt n
full. *Thales.*
The whole effect of bounty is in love.
Who in their bounty do begin to want, ſha
their weakneſs find their friends and foes.
He is called a liberal man which according to
revenues giveth freely, when, where, and to wh
he ſhould.
He that may give, and giveth not, is a clear ene
and he that promiſeth forthwith, and is long be
he performs, is a ſuſpicious friend. *Aurel.*
Gifts make beggars bold; and he that lends
loſe his friend, or elſe his money, without heed.
Bounty hath open hands, a zealous heart, a c
ſtant faith in earth, and a place prepared in hea
He never gives in vain that gives in zeal.
They that are liberal do withhold or hide not
from them whom they love; whereby love increa
and friendſhip is alſo made more firm and ſtable.
As liberality maketh friends of enemies, ſo p
maketh enemies of friends.
Liberality and thankfulneſs are the bonds of
cord. *Cicero.*
A liberal-minded man can never be envious.
Bounty, forgiving frail and mortal things,
ceives immortal fame for his reward.
The deeds of the liberal do more profit the g
than benefit the receiver.
Liberality in a noble mind is excellent, altho
it exceed in the term of meaſure.

A liberal heart cauſeth benevolence, though ſometimes through misfortune ability be wanting.

It is a token of righteouſneſs to acknowledge heaven's liberality, and to give praiſes to God for ſo great benefits. *Bern.*

The office of Liberality conſiſteth in giving with judgment. *Cicero.*

That liberality is moſt commendable which is ſhewed to the diſtreſſed, unleſs they have deſerved that puniſhment: for good deeds beſtowed upon undeſerving perſons are ill beſtowed.

The beſt property in a King is, to let no man excell him in Liberality. *Ageſil.*

Extra fortunam eſt quicquid donatur amicis:
Quas dederis ſolas ſemper habebis opes. Ovid.

Liberalitate qui utuntur, benevolentiam ſibi conciliant & (quod aptiſſimum eſt ad quietè vivendum) charitatem.

Of Benefits.

Defin. *Benefits are thoſe good turns which are received either by deſert, or without deſert, tending to our happineſs of life, or amendment of manners.*

IT is a great commendation to the giver, to beſtow many benefits upon him which deſerveth well, and deſireth nothing.

He that mindeth to give muſt not ſay, Will you have any thing?

If thou promiſe little and perform much, it will make thy benefits to be the more thankfully received. *Aurel.*

He that knoweth not how to uſe a benefit doth unjuſtly ask it.

He receives a benefit, in the giving thereof, who beſtows his gift on a worthy man.

He bindeth all men by his benefits who beſtoweth them upon ſuch as do well deſerve them.

The

The liberal man doth daily seek out occasion to put his vertue in practice. *Cicero.*

The memory of a benefit doth soon vanish away, but the remembrance of an injury sticketh fast in the heart.

He is a conquerer which bestoweth a good turn, and he vanquished which receiveth it.

As the Moon doth shew her light in the World which she receiveth from the Sun: so we ought to bestow the benefits received of God to the profit and commodity of our neighbour.

This is a law that should be observed betwixt the Giver and the Receiver; the one should streightway forget the benefit bestowed, and the other should always have it in remembrance. *Solon.*

It becometh him to hold his peace that giveth a reward, far better than it becometh him to be silent that receiveth a benefit.

He that doth thankfully receive a benefit hath paid the first pension thereof already.

He that thinks to be thankfull doth streightway think upon recompence.

That gift is twice doubly to be accepted of which cometh from a free hand and a liberal heart.

It behoveth a man in receiving of benefits to be thankfull, though he want power to requite them.

A benefit well given recovereth many losses.

The remembrance of a good turn ought to make the Receiver thankfull.

Nor gold, nor silver, nor ought we receive, is to be accounted a benefit, but the mind of him which giveth.

He giveth too late who giveth when he is asked. *Plautus.*

Ità sunt omnes nostri cives:
Si quid benè facias, levior plumâ gratia est.

Si quid peccatum eſt, plumbeas iras gerunt.
Beneficium nec in puerum nec in ſenem conferendum eſt: in hunc, quia perit antequam gratiæ refe-rendæ detur opportunitas; in illum, quia non meminit.

Of Courteſie.

Defin. *Courteſie is a vertue which belongeth to the courageous part of the ſoul, whereby we are hardly moved to anger. Her office and duty is, to be able to ſupport and endure patiently thoſe crimes which are laid upon her: not to ſuffer herſelf to be haſtily carried to revenge, nor to be eaſily ſpurred to wrath; but to make him that poſſeſſeth her mild, gracious, and of a ſtaid and ſettled mind.*

COurteſie in Majeſty is the next way to bind affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the ſound: ſo is man's birth by his benevolence, his honour by his humility, and his calling by his courteſie.

Many more were the enemies that *Cæſar* pardoned than thoſe he overcame.

The nobleſt conqueſt is without bloudſhed.

Courteſie bewaileſt her dead enemies, and cheriſheth her living friends.

The courteous man reconcileth diſpleaſure, the froward urgeth hate.

Proud looks loſe hearts, but courteous words win them. *Ferdin.*

Courteſie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certain mark of a Gentleman, to be courteous to ſtrangers, patient in injurie, and conſtant in performing what he promiſeth.

As the peg ſtraineth the Lute-ſtrings, ſo courteſie

teſie ſtretched the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoul caused by choler.

Courteſie draweth unto us the love of ſtrangers and good liking of our own Country-men.

He that is mild and courteous to others receiveth much more honour than the party whom he honoureth. *Plut.*

They lie who ſay that a man muſt uſe cruelty towards his enemies, eſteeming that to be an Art onely proper to a noble and courageous man. *Cicero.*

Mildneſs and courteſie are the characters of an holy ſoul, which never ſuffereth innocency to be oppreſſed.

It becometh a noble and ſtrong man to be both courageous and courteous, that he may chaſtiſe the wicked, and pardon when need requireth. *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other; ſo that neither Rigour ſhall be rigourous, nor Courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beams; ſo it pertaineth to the vertue of a Prince to have compaſſion and to be courteous to the miſerable. *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere, urgere verò jacentes, ac præcipitantes impellere, crudele eſt inhumanum. Cicero.

Of Juſtice.

Defin. *Juſtice is Godlineſs, and Godlineſs is the knowledge of God: it is moreover, in reſpect of us, taken for an equal deſcription of right and of laws.*

Juſtice allots no privilege to defraud a man of his patrimony.

Juſtice

Justice is a vertue that gives every man his own by even portions.

Delay in punishment is no privilege of pardon.

Justice is the badge of Vertue, the staff of Peace, and the maintenance of Honour. *Cicero.*

It is a sharp sentence that is given without judgement.

Good mens ears are always open to just mens prayers. *Basil.*

Not the pain, but the cause maketh the Martyrs. *Ambrose.*

The office of a Justice is to be given for merit, not for affection.

A publick fault ought not to suffer a secret punishment.

Justice and Order are the onely preservers of worldly quietness.

The parts which true Justice doth consist of are in number seven; Innocency, Friendship, Concord, Godliness, Humanity, Gratefulness, and Faithfulness.

Justice is painted blind, with a veil before her face; not because she is blind, but thereby to signifie, that Justice, though she do behold that which is right and honest, yet will she respect no person.

In *Athens* were erected certain images of Judges without hands and eyes; to shew that Judges should neither be corrupted with bribes, nor by any person drawn from that which is right and law. *Quint.*

A good Judge is true in word, honest in thought and vertuous in his deeds; without fear of any but God, without hate of any but the wicked.

There are two kinds of injustice: the one is of such as do wrongfully offer it; and the other is of those who, although they be able, yet will they not defend the wrong from them unto whom it is wickedly offered. *Cicero.*

He that politickly intendeth good to the Commo
wealth may well be called just: but he that practi
seth onely for his own profit is a vicious and wicke
person.

A good Magistrate may be called the Physician
the Common-wealth.

He is a good Judge that knoweth how and when
to distribute.

He that flieth judgment confesseth himself to b
faulty. *Marc. Aurel.*

The Judge himself is condemned, when the guilt
person is pardoned.

As a Physician cannot see every secret grief, bu
upon revealment may apply a curing medicine for th
hidden disease: so many can discover a mischief whic
the Magistrate seeth not, but the Magistrate alon
must remedy the same.

A Justice ought to doe that willingly which he ca
doe, and deny that modestly which he cannot doe.

As there is no assurance of fair weather, untill th
skie be clear from clouds: so there can be in no Com
mon-wealth a grounded peace and prosperity, when
are no informers to find out offences, as well a
Magistrates to punish Offenders.

Philosophers make four sorts of Justice: the firs
Celestial, the second Natural, the third Civil, th
fourth Judicial.

Justice is a perfect knowledge of good and evil a
greeing to natural reason. *Arist.*

Justice is a vertue of the mind, rewarding all me
according to their worthiness.

Wisedom and Eloquence without Truth and Justic
are a *Panurgie*, that is to say, a guile or slight, such
as Parasites use in Comedies, which still turneth to
their own confusion.

Covetousness and wrath in Judges is to be hated
wit

with extreme deteſtation.

Celeſtial Juſtice is a perfect conſideration and dutifull acknowledging of God.

Natural Juſtice is that which all people have in themſelves by Nature.

Judicial Juſtice depends upon Law, made for the commodity of a common-weal.

Juſtice is a meaſure which God hath ordained amongſt men upon earth, to defend the feeble from the mighty, the truth from falſhood, and to root out the wicked from among the good. *Lactan.*

Every man in general loveth Juſtice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wiſedom is but raſhneſs; wiſedom without Juſtice is but craftineſs; Juſtice without temperance is but cruelty; temperance without Fortitude is but ſavageneſs.

Equity judgeth with lenity, Laws with extremity.

Hatred, love and covetouſneſs cauſe Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies than among his friends: for of his enemies he ſhall make one his friend, but among his friends he ſhall make one his enemy.

Juſtice by the Poets is feigned to be a Virgin, and to have reigned among men in the golden age; who being by them abuſed, forſook the world, and returned to the Kingdom of *Jupiter.*

Juſtitia ſine prudentia plurimum poterit; ſine juſtitia nihil valebit prudentia.

Totius juſtitiæ nulla eſt capitalior peſtis quàm illi qui tum, dum maximè fallunt, id agunt ut boni viri videantur. Cicero.

Of Law.

Defin. *The Law is a ſingular reaſon imprinted in na-*

ture, commanding thoſe things that are to be done and forbidding the contrary. It is divided into two parts; that is, the Law of Nature, and the Law written. The Law of Nature is a ſenſe of feeling which every one hath in himſelf, and in his conſcience, whereby he diſcerneth between good and evil, as much as ſufficeth to take from him the cloak of Ignorance, in that he is reproved even by his own witneſs. The Law written is that which is divided into Divinity and Civility: the firſt teaching Manners, Ceremonies and Judgments; the latter matters of Policy and Government.

THE vertues of the Law are four; to bear ſway, to forbid, to puniſh, and to ſuffer.

The precepts of the Law may be comprehended under theſe three points; to live honeſtly, to hurt no man wilfully, and to render every man his due carefully. *Ariſt.*

Whatſoever is righteous in the Law of man, the ſame is alſo righteous in the Law of God. For every Law that by man is made muſt always be conſonant to the Law of God.

The Law is a certain rule proceeding from the mind of God, perſwading that which is right, and forbidding that which is wrong.

Evil Judges do moſt commonly puniſh the purſe, and ſpare the perſon.

Judges ought to diſpatch with ſpeed, and anſwer with patience.

Law and wiſedom are two laudable things, for the one concerneth Vertue, and the other Good conditions.

The Law was made to no other end, but to bridle ſuch as live without reaſon and Law.

A true and faithfull heart ſtandeth more in awe of his ſuperiour, whom he loveth for fear, than of his Prince,

Prince, whom he feareth of love.

An evil ſuſtome being for continuance never ſo ancient, is nought elſe than the oldneſs of errour. *Lactantius.*

How many more Taverns, ſo many more drinkers; the number of Phyſicians, the increaſe of diſeaſes; the more account that Juſtice is made of, the more ſuits: ſo the more Law, the more corruption. *Plato.*

The heart, underſtanding, counſel and ſoul in a Common-wealth, are the good Laws and Ordinances therein uſed. *Cicero.*

To reſtrain puniſhment is a great errour in government.

It becometh a Law-maker not to be a Law-breaker. *Bias.*

Thoſe Countries muſt needs periſh where the Common Laws be of none effect.

Thoſe Cities in which there are no ſevere Laws for the puniſhing of ſin, are rather to be counted foreſts for Monſters, than places habitable for men. *Plato.*

Four things belong to a Judge; to hear courteouſly, to anſwer wiſely, to conſider ſoberly, and to give judgment without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his Laws carefully, and to defend his Country valiantly.

Chiefly three are to be obeyed and reverenced; one God, one King and one Law.

Four Cuſtoms are more pleaſant to be recounted than profitable to be followed; the liberty of neighbours, the gallantneſs of women, the goodneſs of wine, and the mirth and joy at feaſts.

Laws are like Spiders Webs, which catch the ſmall Flies, and let the great break through.

The Lawyer that pleads for a mighty man in a wrong matter muſt either forget the Truth, or forſake his Client's friendſhip.

The moſt neceſſary Law for a Common-wealth is that the people among themſelves live in peace and concord, without ſtrife or diſſention. *Cicero.*

Laws do vex the meaner ſort of men, but the mighty are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good would have no man either condemned or juſtified, untill his cauſe be throughly heard and underſtood as it ought.

An evil Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoon as it is ſeen.

Quid faciunt leges ubi ſola pecunia regnat ?
Aut ubi paupertas vincere nulla poteſt ?
Turpe reos emptâ miſeros defendere linguâ.
Non benè cœleſtis Judicis arca patet.

Of Counſel.

Defin. *Counſel is an holy thing: it is the ſentence or advice which particularly is given by every man for that purpoſe aſſembled: it is the key of certainty, and the end of all doctrine and ſtudy.*

THere is no man ſo ſimple but he can give counſel, though there be no need: and there is none ſo wiſe of himſelf, but he will be willing to hear counſel in time of neceſſity.

It is the chief thing in the world to give good counſel to another man; and the hardeſt for a man to follow the ſame himſelf.

Take no counſel of a man given wholly to the world, for his advice will be after his own deſire. *Pythag.*

Make not an envious man, a drunkard, nor him that is in ſubjection to a woman, of thy counſel; for it is impoſſible for them to keep cloſe thy ſecrets.

Good counſel may properly be called the beginning and ending of every good work.

It

It is requisite for a man to consult and determine all things with himself, before he ask the counsel or advice of his friend.

He that doeth nothing without good advice, needs not repent him after the deed. *Bias.*

It is better to prefer the stedfast counsel of advised policy, than the rash enterprise of a malapert boldness.

Counsel doeth more harm than good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsel is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to perform.

He that useth many counsels is not easily deceived.

In time of necessity a wise man will be glad to hear counsel.

As it is the part of a wise man wisely to consult and give counsel; so it is the duty of a wary man heedfully to conceive, and uprightly to judge. *Guevar.*

It is an easie thing for a man being in perfect health to give counsel to another that is sick; but it is hard for the sick man to follow that counsel. *Becanus.*

The greatest benefit that one friend can doe for another is, in weighty matters to succour him with good counsel.

Parvi sunt foris arma, nisi est consilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur; sed consilio, authoritate, & prudentiâ. Cicero.

Of Precepts.

Defin. *Precepts are any Rules, Orders or Methods, which by instruction lead us either to a good conversation, or to a happiness of life, being grounded upon the grace of God and his Word.*

IF thou talk, keep measure in thy communication; for if thou be too brief, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well born in mind. *Protag.*

Thanks wax old as soon as gifts are had in possession.

He that refuseth to buy counsell good cheap shall buy repentance dear.

Mock no man in misery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thy enemies is stronger than thy self.

Desire not that of another which thou thy self being asked wouldst deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a Woman, books to a Plough-man, or nets to a Student.

If thou bestow a benefit, keep it secret; but if thou receive any, publish it abroad.

Give at the first asking: for that is not freely given which is often craved.

Take in good worth whatsoever happeneth, and upbraid no man with his misfortune.

Labour not to inform him that is without reason, for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathfull; for they be the conditions of a fool.

Fear to hazard that for the gain of momentary pleasure, which being once lost can never be recovered. *August.*

Esteem not a fading content before a perpetual honour.

Apparel thy self with Justice, and cloath thy self with Chastity; so shalt thou be happy, and thy works prosper.

Fear to commit that which thou oughtest to fear.

For.

Forget not to give thanks to them that instruct thee in learning; nor challenge unto thy self the praise of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Be not slack to recompence them who have done thee good.

Be rather too much forward, than too much negligent.

Let thy love hang on thy heart's bottom, not on thy tongue's brim.

Be not superfluous in words; for thy do greatly deface the authority of the person,

Let Vertue be thy life, Valour they love, Honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the onely way to bring to errour.

Let not thy Liberality exceed thy Ability.

Let not the eye go beyond the ear, nor the tongue so far as the feet. *Plato.*

Chuse rather to live solitary, than in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Neither suffer thine hands to work, thy tongue to speak, nor thine ears to hear that which is filthy and evil. *Hermes.*

Be not secure, lest want of care procure thy calamity; nor be too carefull, lest pensive thoughts oppress thee with misery.

Speak no more to a stranger in private than thou wouldst have publickly known.

Hazard not thy hap on another's chance.

Be always one to thy friend, as well in adversity as prosperity.

Behold thy self in a Looking-glass: and if thou appear

pear beautifull, doe such things as become thy beauty: but if thou seem foul, then perform with good manners the beauty that thy face lacketh. *Socrates.*

Chuse thy wife rather for her wit and modesty than for her wealth and beauty.

Keep secretly thy mishap, lest thy enemy wax joyfull thereat.

Keep whatsoever thy friend committeth unto thee as carefully as thou wouldst thy own.

If thy parents grow poor, supply their want with thy wealth; if froward with age, bear patiently with their imperfections.

Honour them that have deserved honour.

Live and hope, as if thou shouldst die immediately.

Never praise any unworthy person because he hath worldly wealth.

Tell no man afore-hand what thou intendest; for if thou speed not in thy purpose, thou shalt be mocked. *Socrates.*

Never wish for those things that cannot be attained.

Rather chuse to purchase by perswasion, than to enjoy by violence.

Strive not in words with thy Parents, although thou tell the truth.

Haunt not too much thy friend's house, for fear he wax weary of thy often coming: neither be too long absent, for that ingendreth suspicion of thy true friendship.

Flie from the filthy pleasures of the flesh as thou wouldst flie from the sting of a Serpent.

Give to a good man, and he will requite it: but if thou give to an evil man, he will ask more. *Anaxag.*

Receive not the gifts that an evil minded man doth profer unto thee.

If thou intend to doe any good, defer it not till the next day; for thou knowest not what chance may happen

happen the same night to prevent thee. *Olaus. Mag.*

Give not thy self to pleasure and ease: for if thou use thy self thereunto, thou shalt not be able to sustain the adversity which may afterwards happen.

To a man full of questions make no answer at all. *Plato.*

Take good heed at the beginning to what thou grantest; for after one inconvenience another followeth.

If thou doubt in any thing, ask counsel of wise men; and be not angry, although they reprove thee.

Live with thine underlings as thou wouldst thy betters should live with thee; and doe to all men as thou wouldst be done unto.

Boast not of thy good deeds, lest thy evil deeds be also laid to thy charge.

Perform thy promise as justly as thou wouldst pay thy debts: for a man ought to be more faithfull than his oath. *Aurel.*

If thou doe good to an ill disposed person, it shall happen to thee as it doth to those who feed other mens dogs, which bark as well at their feeder as at any other stranger.

Never spread thy table to Tale-bearers and Flatterers; nor listen with thine ears to murmuring people. *Bias.*

Be not like the Boulter, which casteth out the flowr, and keepeth the bran.

Si vis ab omnibus cognosci, da operam ut à nemine cognoscaris.

Nulli te facias nimis sodalem:
Gaudebis minùs, & minùs dolebis.

Of Consideration.

Defin. *Consideration or judgment is that which properly ought to be in every Magistrate observing the tenour of the Law: it is the extinguisher of controversies,*

ſies, and bringer forth of happy counſels & agreement.

CONſideration is the enemy to untimely attempts. *Solon.*

There is no Needle's point ſo ſmall, but it hath its compaſs: neither is there any Hair ſo ſlender, but it hath its ſhadow.

He is not to be accounted rich who is never ſatisfied; nor happy, whoſe ſtedfaſt mind in quiet poſſeſſion of vertue is not eſtabliſhed.

The conſideration of pleaſures paſt greatly augment the pain preſent.

No man doth ſo much rejoice at his proſperity preſent, as he that calleth to mind his miſeries paſt. *Chil.*

It is a benefit to deny ſuch things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is aſhamed of his fault.

Wiſe men will always conſider what they ought to doe, before they conclude any thing.

In any affairs whatſoever, there is no greater danger, or elſe no greater ſafety, than ſoundly to conſider into whoſe hands men commit their cauſe. *Juſtin.*

We muſt think with conſideration, conſider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midſt of woe. *S. P. S.*

Not ſo hard is the invention in getting, as the diſpoſition in keeping when it is gotten. *Ovid.*

Men loſe many things, not becauſe they cannot attain them, but becauſe they dare not attempt them. *Pythag.*

As a veſſel ſavoureth always of the ſame liquor wherewith it was firſt ſeaſoned: ſo the mind retaineth thoſe qualities in age wherein it was trained up in youth. *Horace.*

Con-

Consideration is the root of all noble things; for by her we do attain to the end of all our hopes.

True consideration is the Tutour both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit: for fair tongues oftentimes work great mischief.

Circumspect heed in War is the cause of scaping many dangers in peace.

The causes bringing circumspection are fear, care, necessity and affliction.

Fear afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Be circumspect to shew a good countenance to all yet enter not into familiarity with any, but onely such whose conversation is honest, and whose truth by trial is made trusty. *Archim.*

Sudden trust brings sudden repentance.

Qui sua metitur pondera, ferre potest.
—Versato diu quid ferre recusant,
Quídque valent humeri. Horace.

Of Office.

Defin. *Office or Duty is the knowledge of man concerning his own nature and the contemplation of Divine nature, and a labour to benefit our selves and all other men: it is also taken for authority to rule.*

MAn's life may not be destitute of office, because in it honesty consisteth.

Office is the end whereat vertue aimeth, and chiefly when we observe things comely.

The first office of duty is to acknowledge the Divinity.

Office

Office is ſtrengthened by zeal, and zeal makes opinion invincible.

We muſt fear a diſſembling Officer, becauſe he delights in a tyrannous office.

The office of a wiſe man prefers ever conſideration before concluſion.

In doing nothing but what we ought, we deſerve no greater reward than what we bear about us. *Chryſ.*

To know evil is an office of profit, but to doe evil is a ſin of indignity.

Upon the Anvil of upbraiding is forged the office of unthankfulneſs.

It is an office of pity, to give a ſpeedy death to a miſerable and condemned creature. *Bias.*

Love, Sufficiency and Exerciſe, are the three beauties which adorn Officers.

Old men well experienced in Laws and Cuſtoms ought chiefly to be choſen Officers.

It is not meet that man ſhould bear any authority which with his money ſeeketh to buy another man's office.

The buyers of offices ſell by retail as dear as they can that which they buy in groſs.

No point of Philoſophy is more excellent than Office in publick affairs, if Officers do practiſe that which Philoſophers teach.

Where offices are vendible, there the beſt-monied ignorants bear the greateſt rule.

They which ſell offices ſell the moſt ſacred things in the world; even Juſtice it ſelf, the Common-wealth, Subjects, and the Laws.

He is onely fit to rule and bear office who comes to it by conſtraint and againſt his will.

The office of a Monarch is continually to look upon the Law of God, to engrave it in his ſoul, and to meditate upon his Word.

Officers

Officers muſt rule by good Laws and good Examples; judge by Providence, Wiſedom and Juſtice; and defend by Proweſs, Care and Vigilance. *Ageſil.*

Pericula, labores, dolores, etiam optimus quiſq; ſuſcipere mavult, quàm deſerere ullam officii partem. Cicero.

Sigiſmundus *Romanorum Imperator dicere ſolitus eſt, Nul à nobis militiâ opus eſſet, ſi ſuas quiq; civitates Præfores cæteríq; Magiſtratus moderatè juſtéq; gubernarent.*

Of Anceſtours.

Defin. *Anceſtours are our forefathers, the reputed firſt beginners of our names and dignities; from whom we challenge a lineal deſcent of Honour, proving our ſelves of their ſelf-ſubſtance.*

TRue Nobility deſcending from Anceſtry proves baſe, if preſent life continue not the dignity. *Oſor.*

What can the vertue of our Anceſtry profit us, if we do not imitate them in their godly actions?

Great merits ask great rewards, and great Anceſtours vertuous iſſues.

As it is more common to revenge than to reward; ſo it is eaſier to be born great than to continue great. *Stobæus.*

It is miſerable to perſue the change which gains nothing but ſorrow and the blot of Anceſtry.

The thing poſſeſt is not the thing it ſeems: and though we be great by our Anceſtours, yet we forget our Anceſtours. *Suet.*

The ſhifting of Chambers changeth not the diſeaſe; and the exchange of Names exchangeth not Nature and Anceſtry.

Ambition, which chiefly comes from Anceſtours, being got to the top of his deſires, cuts off the mean by which he did climb.

From our Anceſtours come our names, but from our Vertues our report.

Mercenary faith is diſcontended with every occaſion,

and

and new ſtart-up glory with an old fame.

When greatneſs cannot bear it ſelf either w
Vertue or Anceſtry, it overthrows it ſelf onely w
the weight of it ſelf.

Many troubled in conſcience for diſgracing th
names with raſh acts, in cold bloud repent th
diſhonours.

The baſe iſſue of ignoble Anceſtry will loſe th
troths to ſave their lives.

Might will make his Anceſtours whom he pleaſe

The event of things is cloſed up in darkneſs; a
though we know what our Anceſtours were, w
know not what we ſhall be.

The longer we delay the ſhew of vertue, t
ſtronger we make preſumptions that we are gui
of baſe beginnings.

The more a man toils in his mind, the more h
is defiled: and the more a man boaſts of evil An
ceſtours, the more he is diſmayed.

Stemmata quid faciunt? quid prodeſt (Pontice) lau
Sanguine cenſeri, pictoſque oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Ju
——Genus, & proavos, & quæ non fecimus ip
Vix ea noſtra voco. Ovid.

Of War.

Defin. *War is of two ſorts, Civil, and Foreign.* Ci
War is the overthrow of all Eſtates and Monarchi
and the ſeed of all kinds of evil in them, even
thoſe that are moſt execrable: it begetteth wan
reverence towards God, diſobedience to Magiſtra
corruption of Manners, change of Laws, contem
of Juſtice, and baſe eſtimation of Learning a
Science. Foreign War is that which Plato calle
a more gentle contention; and is then onely m
lawfull, when it is for true Religion, or to procu
the continuance of peace.

The

THere is nothing more unconstant than War, did not patience make it stable, and true hope successfull.

War for excellency (as that between *Euripides* and *Xenocles*) is pleasing in the sight of all men.

Than war there is nothing more necessary: for the breach of Friendship by dissension strengtheneth the powers of Love in her new conjunction.

War is most lawfull when it is warranted by the Word, either to defend a man's own right, or to repulse the enemies of God. *Lactan.*

Diversity of Religion is the ground of Civil War to shew, but it is ambition in effect.

War ought to be deliberately begun, but speedly ended.

Affairs of War must be deliberated on by many, but concluded on by a few.

The effects of War are covetous desires, the fall of justice, force and violence. *Epict.*

War was onely ordained to make men live in peace.

In the sack of a Town have an especial care to preserve the honour of Ladies and Maids from the violence of unruly Souldiers.

Have an especial care to whom you commit the Government of an Army, Town, or Fort: for love doeth much, but money doeth more.

Entring into thy Enemie's Camp, let all things of pile and baggage follow thee at thy back: but thine enemy coming upon thee, let the same be brought into the middle of the Army.

Where thou mayst conquer with money, never use arms; and rather chuse to overcome thine enemies by policy than fight.

In places of danger and in troublesome times ever double the number of thy Sentinells.

Necess-

Necessity makes war to be just. *Bias.*

Nulla salus bello, pacem te poscimus omnes.

Incerti sunt exitus pugnarum, Márque est commu-nis, qui sæpe spoliantem jam & exsultantem evertit & percutit ab abjecto. Cicero.

Of Generals in War.

Defin. *Generals are the Heads and Leaders of Armies and they ought to be great, magnanimous and constant in all their doings, free from the defects of rashness and cowardise.*

THE Tent of the General is the pure river running through the Army, by whose soundness the Souldiers are preserved and made stout: but if it be impure or corrupted, the whole Host is infected.

Unless wise and valiant men be chosen Generals, the old Chaos will return, and vertue die at the feet of confusion.

He that will be a commander in Armies, first learn him be commanded in the same; for an ambitious Souldier will never make a temperate conductour.

A wise general must not onely forecast to prevent such evils as he hears of, but also be circumspect to foresee such ills as may happen beyond expectation. *Demost.*

A General, after the battel ended, must have a circumspect care how he praiseth one Captain more than another.

A general ought not to bring all his forces to battel at once, unless it be upon great advantage. *Oleus.*

It is very needfull for a General to know the humour and disposition of his adversarie's General whom he fighteth against.

The Oration of a General gives courage to Cowards and base minded Souldiers. *Vegetius.*

A covetous General purchaseth to himself more hate than love.

A Ge-

A General must not be ignorant of such things as are necessary in a journey.

Captains must be valiant, as despising death, confident, as not wonted to be overcome; yet doubtfull by their present feeling, and respectfull by that they see already.

A Captain's feet ought to be steddy, his hands diligent, his eyes watchfull, and is heart resolute.

It is requisite for a General to know all advantages of the place where the Battel should be fought.

It proveth oft the ruine of an Army, when the General is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the General to follow his flying enemy.

It behoveth that the General be always lodged in the midst of the Camp.

A General or Captain in danger ought to change his habit or attire. *Ferdin.*

The death of a General, or his being in danger, must be dissembled, for fear it procure the loss of the battel.

A good General should ever be like a good Shepherd, looking into the wants of his Souldiers, and providing all things necessary to comfort them. *Basil.*

Let a General give to honour a renowned burial, in how mean a person soever it did inhabit; for honour after death encourageth as much as wealth in life. *Vegetius.*

If thou beest a Commander in Armies, despise not the poor; for honour's birth issueth from the womb of desert.

The whole scope of a General's thoughts should be to win glory and amplifie renown; loathing to be a plague or scourge of affliction; seeking by Conquest to erect, not by victory to confound. *Cæsar.*

The Trophy of a General is his own conscience, and

and his Valour is his Tomb's treasury.

Commanders in Arms should not be chosen [for] their age or riches, but for their wisedom and valo[ur].

A General or chief Governour must be wise [in] command, liberal to reward, and valiant to defe[nd].

There are eight conditions that a General ought [to] have; to avoid unjust wrongs, to correct blasphe[mers], to succour innocents, to chastise quarrellers, to pay his souldiers, to defend his people, to provi[de] things necessary, and to observe faith with enemies.

Ducis in consilio posita est virtus militum.

Optimus ille dux, qui novit vincere, & victoriâ u[ti].

Of Policy.

Defin. *Policy is a word derived of the Greek word* Poli-teia, *which is a regiment of a City or Common-wealth; and that which the Grecians call Politi-cal Government, the Latins call the Governme[nt] of a common-wealth, or of a civil society. This w[ord] Policy hath been taken among the Ancients sometime for a Burgess, which is the enjoying of the Rig[hts] and Privileges of a Town; sometimes for the w[ay] der and manner of life used by some political perso[ns] and sometimes the order and estate whereby one [or] many Towns are governed, and politick affairs [are] managed and administred.*

POlicy is a necessary friend to Prowesse.

That war cannot be prosperous where enem[ies] abound, and money waxeth scant.

No man ought to give that treasure to any one [to] particular which is kept for the preservation of all.

It is greater commendation to obtain honour [by] policy and wisedom, than to have it by descent.

That Country may above all other be counted ha[p]py, where every man enjoyeth his own labour, [and] no man liveth by the sweat of another body.

Of right that Common-wealth ought to be deſtroyed, which of all other hath been counted the flower of vertue, and after becometh the filthy ſink of vice.

There can be no greater danger to a Common-wealth, nor no like ſlander to a Prince, as to commit the charge of men to him in the field which will be firſt ready to command, and laſt ready to fight.

What Power and Policy cannot compaſs, Gold both commands and conquers. *Ariſtippus.*

He that getteth by conqueſt doeth much; but he that can well keep that which he hath gotten doeth more.

Money and Souldiers are the ſtrength and ſinews of war. *Ageſil.*

It is better to prevent an inconvenience by breaking an oath, than to ſuffer injury by obſerving of promiſe.

Warlike feats are better learned in the fields of *Africk*, than in the beautifull Schools of *Greece.*

It is better to have men wanting money, than money wanting men. *Themiſt.*

The authority of a Common-wealth is impaired when the buildings be ruinated.

In proof of Conqueſt men ought to profit themſelves as much by policy as by power.

There are no Common-weals more looſe than thoſe where the common people have moſt liberty. *Cicero.*

A Policy is ſoon deſtroyed by the pride men have in commanding, and liberty in ſinning.

In Common-weals ſuch ſhould be more honoured who in time of peace maintain the State in tranquility, and in the fury of war defend it by their labour and magnanimity. *Plato.*

A Monarch is beſt in a well governed State.

A certain man urging the popular eſtate to *Lycurgus*, was thus anſwered by him; firſt ordained thou ſuch a Go-

a Government in thine own Common-weal.

Becauſe many cannot fitly govern, therefore it moſt neceſſary that one ſhould be made Sovereig *Homer.*

The Oracle of *Apollo* at *Delphos* being demande the reaſon why *Jupiter* ſhould be the chief of God ſith *Mars* was the beſt Souldier, made this anſwer *Mars* is valiant, but *Jupiter* is wiſe: concluding b this anſwer, that policy is of more force to ſubdu than valour.

One *Neſtor* is more to be eſteemed than ten ſuc as *Ajax.*

Strength, wanting wit and policy to rule, ove throweth it ſelf. *Horace.*

Publica res ad privatum commodum trahi poteſt dummodo ſtatus publicus non lædatur. Cicero.

Diu apparandum eſt bellum, ut vincas celeriùs.

Of Courage.

Defin. *Courage is a fiery humour of the Spirits kin ling the mind with forwardneſs in attempts, a bearing the body through danger and the hard adventures.*

COurage and Courteſie are the two principal poin which adorn a Captain.

Courage conſiſteth not in hazarding without fe but in being reſolutely-minded in a juſt cauſe. *Plut.*

The talk of a Souldier ought to hang at the po of his Sword.

The want of courage in Commanders breeds ne lect and contempt among Souldiers.

Faint-hearted Cowards are never permitted to p in plea at the Bar of Love.

Courage conquers his enemy before the field b fought.

Fortitude is a knowledge inſtructing a man bo with commendation to adventure dangerous & fe

full things, and in taking them in hand to be nothing terrified. *Socrat.*

The courage of a man is seen in the resolution of his death.

Fortitude is the fairest blossom that springs from a noble mind.

Fortitude is the mean between fear and boldness.

There is not any thing hard to be accomplished by him that with courage enterpriseth it. *Cicero.*

Courage begun with deliberate constancy, and continued without change, doth seldom fail.

It cannot be accounted courageous and true victory that bringeth not with it some clemency. *Bias.*

To conquer is natural; to pity, heavenly.

It is more courage to die free, than to live captive. *Leosth.*

Bias holding wars with *Iphicrates* King of *Athens*, falling into the hands of his enemies, and his souldiers fearfully asking what they should doe; he answered. Make report to those that are alive, that I die with courage fighting; and I will say to the dead, that you scape cowardly flying.

Courage adventureth on danger, conquereth by perseverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or sooner great and mighty, than the trial of a perverse fortune; nor any thing that breedeth more stability of faith and patience, than the exercise of adversities.

Heat is the instrument, anger the whetstone of fortitude.

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocrity hath audaciousness for one, and fear for his other extreme.

As fortitude suffereth not the mind to be dejected

by any evils; so temperance suffereth it not to be drawn from honesty by any allurements.

Courage is the Champion of Justice, and never ought to contend but in righteous actions. *Epict.*

Thunder terrifieth children, and threatnings fear fools; but nothing dismayeth a man of courage and resolution.

Courage is a wise man's coat, and cowardise a fool's cognizance.

——*Ignavum est, perituræ parcere vitæ.*
Quemcunque magnanimum videris, miserum neges.

Of Fame.

Defin. *Fame is but an echo, and an idle humour of report, which running from ear to ear, conveyeth through the world the tidings of truth and falshood.*

THere is no sweeter friend than Fame, nor worser enemy than report.

It is a part of good fortune to be well reported of, and to have a good name. *Plot.*

It is no small pleasure to have a good name, and yet it is more frail than any glass. *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be carefull to purchase fame with credit.

There is no kind of mishap more infamous than for a man to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame. *Cicero.*

Fame is the speedy Herald to bear news.

Fame riseth up like a bubble, continueth like a shadow, and dies in the bosome of time.

Nothing is more famous in a Prince than the love of his Subjects, nor any thing more famous in Subjects than obedience.

Fame

Fame is like the turning wheel, that never ſtayeth; like the burning flame, that quickly quencheth; like the Summer fruit, that ſoon withereth.

A good report ſhineth moſt clearly in the deepeſt darkneſs.

If thou deſire to be well ſpoken of, then learn to ſpeak well of others; and when thou learneſt to ſpeak well, then learn likewiſe to doe well: ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dear unto us than our life.

Beauty conquers the heart, gold conquers beauty: but fame ſubdues and goes beyond them both.

To fly from fame or Deſtiny is of all things moſt impoſſible.

Keep the fame thou haſt honeſtly gotten, for it is a jewel ineſtimable.

A rumour raiſed of nothing ſoon vaniſheth, and the end of it is nothing elſe but to make the innocency of him who is ſlandred to be more admired. *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.

Actum præclarè cum iis eſt quorum virtus nec oblivione eorum qui ſunt, nec reticentiâ poſteriorum ſepulta eſſe poterit. Cicero.

Of Rage.

Defin. *Rage is a ſhort fury, the inflammation of the bloud, and alteration of the heart: it is a deſire of revenge or regardleſs care of friends, an enemy of all reaſon, and as uneaſie to be guided by another as a furious Tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof will be greatly aſſwaged; but if it be ſuffered to continue, it increaſeth more and more in miſchief, untill by revenge it be fully ſatisfied.

Whilſt Rage hath run his courſe, forbear to ſpeak;

for many men in their anger will give no ear to reason.

Anger is the first entrance to unseemly wrath. *Pythag.*

Wrath proceedeth from the feebleness of courage, and lack of discretion.

Women are sooner angry than men, the sick sooner than the healthy, and old men sooner than young men. *Hermes.*

The irefull man is more misgoverned than he whom loathsome drunkenness detains.

The raging perturbations of the mind do punish reason, and blind the sight of wisedom. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be half done.

Grief never leaves a wrathful man weaponless.

Anger is soon buried in a wise man's breast.

Anger and Power meeting together in one man, are of more force than any thunderbolt.

Flee from the furious in his wrath; and trust not to the fair tongue of thine enemy.

He overcometh a stout enemy that overcometh his own anger. *Chilo.*

What in private persons is termed Choler, in great men is called Fury and Cruelty.

Anger springeth from injury done unto us; but hatred oftentimes is conceived of no occasion. *Arist.*

Wrath and Revenge take from man the mercy of God, and destroy and quench the grace that God had given him.

He best keepeth himself from anger that always doth remember that God looketh upon him. *Plato.*

As fire, being kindled but with a small spark, worketh oft-times great hurt and damage, because the fierceness thereof was not at the first abated: so anger, being harboured in the heart, breaketh forth oft-times into much cruelty.

The

The angry man meditating upon mischief, thinketh that he hath good counsel in hand.

Wrath is a desire to be revenged, seeking a time or opportunity for the same. *Lact.*

As disordinate anger is a fault, so is sometimes the want of moderate choler, or rather hatred of vice.

Anger is the sinew of the soul, for that it serveth to increase valour, being moderate and temperate. *Plato.*

Anger makes a man to differ from himself.

There is no false counsel to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing seem bigger than it is.

Rash judgment maketh haste to repentance.

Anger consisteth in habit and disposition; but wrath in deed and effect.

Like as green wood which is long in kindling continueth longer hot than the dry, if it hath once taken fire: so commonly it falleth out, that the man seldom moved to anger is more hard to be pacified in his anger than he that is quickly vexed.

If thou have not so much power as to refrain thine anger, yet dissemble it, and keep it secret; and so by little and little thou mayst haply forget it.

Wrath and rigour lead shame in a lease. *Isocrat.*

In correction be not angry: for he that punisheth in his rage, shall never keep that mean which is between too much and too little.

Hasty and froward speeches beget anger, anger being kindled begetteth wrath, wrath seeketh greedily after revenge, revenge is never satisfied but in bloud-shedding.

As he that loveth quietness sleepeth secure; so he that delights in strife and anger passeth his days in great danger.

It is good for a man to abstain from anger, if not for wisedom's sake, yet for his own bodily health's sake.

He that is much subject wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits through rage and fury more horrible offences than can afterwards be reformed.

Quælibet iratis ipse dat arma dolor.
Iræ feras mentes obsidet, eruditas præterlabitur.

Of Cruelty.

Defin. *Cruelty is commonly taken for every extreme wrong: it is the Rigorous effect of an evil-disposed will, and the fruit which is reapt from injustice.*

CRuelty hath his curses from above; but courtesie is graced with the title of commendation.

Where lenity cannot reclaim, there severity must correct.

It is as great cruelty to spare all as to spare none.

Tyrants use trial by arms; but the just refer their causes to the arbitrement of the Laws.

To pardon many for the offence of one, is an office of Christianity; but to punish many for the fault of one appertaineth properly to Tyrants.

He that accustoms himself to sorrow acquainteth himself with cruelty. *Plato.*

It is amongst evils the greatest evil, and in Tyrants the greatest tyranny, that they of themselves will not live according to Reason and justice, neither will they consent that Malefactours should receive punishment.

It is more profit for a Prince that is a tyrant, that his Common-wealth be rich, and his Palace poor, than the Common-wealth to be poor, and his own Palace rich.

He never serveth gratefully who by violence is subject to another.

The

The woman that holdeth in her eye moſt cruelty, hath often in her heart moſt diſhoneſty.

The Captain that is bloudy-minded and full of revenge is either ſlain by his enemies, or ſold by his ſouldiers.

Cauſeleſs cruelty never ſcapes long without revenge.

With the irefull we muſt not be importunate to crave pardon, but to deſire that revenge may be deferred.

Tyranny, amongſt many other evils, is moſt wretched in this, that his friends dare not counſel him.

He that ſhews himſelf cruel towards his ſervants, doth manifeſtly declare that his will is good to puniſh others alſo, but he wanteth authority.

Private cruelty doth much hurt, but a Prince's anger is an open War.

Victory ſhould not thirſt after bloud, nor the gain of conqueſt induce a man to cruelty. *Sopho.*

A Cruel Prince over a rebellious Nation, is a great vertue warring with a world of wickedneſs.

Nulla vobis cum tyrannis eſt ſocietas, ſed ſumma diſtractio; neque eſt contra naturam ſpoliare eum quem honeſtum eſt necare.

Of Fear.

Defin. *Fear is twofold, good and evil. Good fear is that which is grounded upon a good diſcourſe of reaſon and judgment, ſtanding in awe of blame, reproach and diſhonour, more than death or grief. Evil fear is deſtitute of reaſon, it is that which we call Cowardlineſs and Puſillanimity, always attended on with two perturbations of the ſoul,* Fear *and* Sadneſs. *It is alſo the defect of the vertue of Fortitude.*

THE fear and reverence of one God is more worth than the ſtrength of all men.

No man can be juſt without the fear and reverence of the Lord.

Fear dependeth upon love, and without love it is soon had in contempt.

If thou be ignorant what sin is, or knowest not vertue, by the fear and love of God thou mayst quickly understand them both. *Socrates.*

He that feareth God truly, serveth him faithfully, loveth him intirely, prayeth unto him devoutly, and distributeth unto the poor liberally.

Wicked men, wanting the fear of God, are haunted of evil to their own overthrow and destruction. *Boetius.*

It is the property of a Servant to fear his Master with hatred; but a Son feareth his Father for love. *Amb.*

Neither strength nor bigness are of value in a fearfull body.

They that desire to be feared, needs must they dread them of whom they be feared.

Fear is the companion of a guilty conscience.

A Master that feareth his Servant is more servile than the Servant himself.

It is a deadly fear to live in continual danger of death.

It is a mere folly for a man to fear that which he cannot shun.

It is a natural thing in all men to leave their lives with sorrow, and to take their death with fear.

To demand how many, and not where the enemies be, is a sign of cowardly fear.

Fear followeth hope; wherefore if thou wilt not fear, hope not. *Æsculap.*

It many times happens, that the parties not willing to joyn in love, do consent and agree together in fear.

It is far better to fear thy choice, than to rue thy unhappy chance.

He that feareth every tempeſt is not fit to be a traveller.

The ſword diſpatcheth quickly, but fear tormenteth continually.

Fear ſtandeth at the gates of the ears, and putteth back all perſwaſions. *Plato.*

The more a man fears, the ſooner he ſhall be hurt.

Too much fear opens the door to deſperation.

He that through his cruelty is much feared of other men, walketh in ſmall aſſurance of his own life.

The fear of death to a wicked perſon is of greater force to trouble than the ſtroke it ſelf.

A fearfull man never thinks ſo well of any man's opinion as he doth of his own conceit; and yet he will be ready to ask counſel upon every trifling cauſe.

It is a lamentable thing to be old with fear when a man is but young in years.

It becometh not a Commander in arms to be a man of a fearfull diſpoſition. *Olaus.*

The law of fear was melted in the mould of the love of Chriſt. *Auguſt.*

It is the property of a wiſe man, with a quiet mind patiently to bear all things, never dreading more than he needs in adverſity, nor fearing things not to be feared in time of proſperity: but thoſe things which he hath, he honeſtly enjoyeth; thoſe things which he poſſeſſeth not, he doth not greatly covet.

It becometh a wiſe man to be heedfull, but not to be fearfull; for baſe fear bringeth double danger. *Vegetius.*

It is requiſite for all men to know God, and to live in his fear. But ſuch as worſhip God for fear leſt any harm ſhould happen unto them, are like them that hate Tyrants in their heart, and yet ſtudy to pleaſe them, becauſe they would in quiet keep that they poſſeſs.

——— *Multos in ſumma pericula miſit,*
Venturi timor ipſe mali: fortiſſimus ille eſt,
Qui promptus metuenda pati, ſi comminus inſtent,
Et differre poteſt. ——
——*Nos maximus omnia cogit,*
Quæ poſſunt fieri, facta putare, timor.

Of Famine.

Defin. *Famine is a vehement hungry deſire of eating, as thirſt is of drinking, which (as* Galen *ſaith in the third Book of Natural Faculties) filleth and choaketh the ſtomach with evil and noiſome humours, and diſſolveth and deſtroyeth the ſtrength thereof: it begetteth loathſomneſs, and filleth all the body full of outrageous and filthy diſeaſes.*

BArren *Scythia* is Famine's Country, and the place of her abode the ſteril and fruitleſs top of mount *Caucaſus.*

Famine and dearth do thus differ. Dearth is that, when all thoſe things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a high-price.

Famine is, when all theſe neceſſaries before named are not to be got for money, though there be ſtore of money.

God is the efficient cauſe of Famine, and ſins the impulſive or forcing cauſes, which the holy Scripture ſetteth down to be theſe; Atheiſm, Idolatry, Contempt of God's Word, private Gain, Perjury and Oppreſſion, Covetouſneſs, Cruelty, Pride, Drunkenneſs and Surfeiting, and neglect of Tithe-paying.

After Famine cometh the Peſtilence.

In the time of Famine, Mice, Dogs, Horſes, Aſſes, Chaff, Pelts, Hides, Saw-duſt, have been uſed for good ſuſtenance, and at the laſt Man's fleſh; yea, that

that which is not to be spoken without trembling, the Mothers have been constrained (through hunger) to eat their own children. *Joseph.*

Whenas *Hannibal* besieged *Casilinum*, a City in *Italy*; in the City, by reason of extreme scarcity, a Mouse was sold for two hundred pieces of money, and yet he that sold it died for hunger, and the buyer lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer called the *Esthiomenus*, called of the Courtiers (who commonly more than others are subject thereunto) the Wolf, which ulcerateth the skin, and eateth the flesh to the very bones.

Famine is more intolerable than the Pestilence or the Sword; therefore when God gave *David* his choice of these three evils, he chose the Pestilence, as the easiest to be endured.

Darius, when in flight he had drunk puddle-water polluted with dead carkasses, said, that he never drank any thing more pleasant: the reason was, because he always before used to drink ere he was athirst. *Curtius.*

Artaxerxes, whenas in a certain flight he had nothing to feed on but dry Figs and brown Bread, Good God, quoth he, what pleasant food have I never tasted of till now!

Cibi condimentum est fames; potionis, sitis.

——Neque enim Cererémque famémque
Fata coire sinunt. Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter subversion of all manner of estates, making glorious things inglorious, and bringing well ordered shapes into a chaos of old deformity.*

When

WHen Law-breakers are restored, and judgment cancelled, then every one knoweth that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by scars, and praise by clemency.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are comonly ruined by base neglects and ill rewarding.

He that hath not tasted misfortune hath tasted no fortune.

He that sees another man's ruine must fear his own misery.

He that hath but one eye must fear to lose it; and he that hath but one vertue must die ere he ruine it.

When the heart is environed with oppression, then the ears are shut up from hearing of good counsel.

The ruines of time are the monuments of mortality.

Ruine is a friend to solitarines, a foe to company, and heir to desperation.

The greatest ruine of the body is nothing to the least ruine of the soul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away ruine, and fear hinders gladness.

He that will be reputed valiant must let neither chance nor grief dismay him.

The study of wisedom is the readiest ruine of grief and vexation.

Many friends asswage many misfortunes.

Counsel in trouble gives small comfort when help is past remedy.

It is good for a man in the midst of prosperity to fear a ruine, and in the midst of adversity to hope for better succeedings.

Of

Of all creatures man is the moſt apt to fall, becauſe being weakeſt he undertakes the greateſt actions.

Proſperity is more hurtfull than adverſity, in that the one may be more eaſily born than the other forgotten.

Omnia ſunt hominum tenui pendentia filo;
Et ſubito caſu, quæ valuêre, ruunt.
Suis & ipſa Roma viribus ruit. Horace.

Of Fortune.

Defin. *Fortune is nothing elſe but a feigned device of man's ſpirit, and a mere imagination without truth.*

EXterioun actions are tied to the wings of Fortune. *Plato.*

No man is ſo perfectly grounded in any degree of eſtate, but that he may be made ſubject to chance and alteration of life.

To a man whom fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over diſcretion. *Solon.*

To him that is fortunate every Land is his Country.

There is no greater check to the pride of Fortune, than with a reſolute courage to paſs over her croſſes without care. *S. T. M.*

Fortune flies, and if ſhe touch Poverty, it is with her heel; rather diſdaining their want with a frown, than envying their wealth with diſparagement.

Fortune is ſo variable, that ſhe never ſtayeth her wheel, nor ever ceaſeth to be turning of the ſame. *Soc.*

Fortune ſheweth her greatneſs, when ſuch as be of ſmall value are advanced to the poſſeſſion of mighty things.

The gifts of Fortune are tranſitory, tied to no time; but the gifts of Nature are permanent, and endure always.

Smally advantageth it that the mind be generous, and

and the body warlike, if he that taketh arms be unfortunate; for the hour of happy fortune is more worth than all the policies of war.

Every man is the workman of his own fortune and fashioneth her according to his manners. *Socrat.*

Fortune is the onely rebellious handmaid against vertue. *Plut.*

Fortune did never shew her self noble, but unto a mind that was generous and noble.

Fortune is constant in nothing but inconstancy. *Aurel.*

Fortune is like *Janus*, double-faced; as well full of smiles to comfort, as of frowns to discourage.

Fortune ever favours them that are most valiant; and things the more hard, the more haughty. *Cicero.*

The changes of Fortune and end of life are always uncertain. *Pacuvius.*

Fortune in no worldly things is more uncertain than in war. *Olaus.*

A valiant man never loseth his reputation because Fortune faileth him, but because courage dieth in him.

No man is unhappy but he that esteems himself unhappy by the base reputation of his courage.

There can be no man more unhappy than he to whom adversity never happened. *Stobæus.*

To be humble in the height of Fortune, stays the deceit of her wheel in turning.

By the excessive gain of wealthy men Fortune was first made a Goddess.

Thou shalt sooner find good Fortune, than keep it.

Fortune is unconstant, and will quickly require again what she hath before bestowed upon thee. *Thales.*

Fortune is not fully pacified when she hath once revenged.

That is not thine own which Fortune hath given thee. *Socrat.* Thou

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitfull, to good men unſtable, and to all that are high, unſure.

A happy man ſhall have more Coſins and Kinsfolks than ever he had friends either by his Father or Mother's ſide. *Thales.*

When Fortune cometh ſuddenly with ſome preſent delight & pleaſure, it is a token that by her flattering us ſhe hath made ready her ſnares to catch us. *Aur.*

Through idleneſs, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdoms, have been utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keep under the vanquiſhed, as to bridle and check the Victors.

Fortune is as brittle as the glaſs, and when ſhe ſhineth, then ſhe is broken in pieces.

In great perils it is better that men ſubmit themſelves unto reaſon, than recommend themſelves to Fortune.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her own will.

Fortune is never more deceitfull than when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.

Nulli tam bona eſt fortuna de qua non poſſit queri.

Of Riches.

Defin. *Riches of the Philoſophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Poſſeſſions in abundance. They are according to their uſe good or bad: good, if they be well uſed; bad, if they be abuſed.*

RIches are good when the party that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed breed delight, pleaſure, profit and praiſe; but to him that abuſeth them they procure

cure envy, hatred, dishonour and contempt. *Plaut.*

As the greater we see our shadow, the nearer we draw towards night: so must we fear lest the more that we our selves abound in wealth, the farther off truth and the light estrange themselves from us.

A wicked man is either wicked of himself, or his of a wicked man. *Jer.*

As poverty is not meritorious, if it be not born with patience; so riches are not hurtfull, unless they be abused.

It commonly happeneth, that those men which enjoy most wealth are most vexed with the greedy desire of getting more, and mightily molested with fear lest they should lose what they have already gotten. *August.*

The greatest riches in the world to a good man is his soul and reason, by which he loveth righteousness, and hateth iniquity.

There is no man more willing to become surety for another than he that is in want.

He hath riches sufficient that needeth neither to flatter nor borrow. *Solon.*

Rich men without Wisedom and Learning are called sheep with golden fleeces.

The more that a miserable man encreaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many Lessons to instruct them to doe well. *Philip.*

Rich men through excess, idleness, and delicious pleasures, are more gross in conceit than poorer persons.

Those riches are to be despised which are lost with too much liberality, and rust with niggardly sparing.

Where the rich are honoured, good men are little regarded.

It

It worketh great impatience in a rich man to be suddenly decayed and faln into poverty.

He hath most that coveteth least.

Great abundance of riches cannot of any man be both gathered and kept without sin. *Erasmus.*

There be three causes that chiefly move mens minds to desire worldly wealth. The one is the love of riches, ease, mirth and pleasure. Another is the desire of worship, honour and glory. The third is the doubtfulness and mistrust of wicked and faithless men, who are too much carefull for their own living here in the world, and think all they can get too little to suffice them. *Solon.*

Sufficient is the sure hold which keepeth wise men from evil works.

Upon a covetous-minded man riches are ill bestowed; for he is neither the warmer cloathed, the better fed, or any thing in shew the more wealthy for them.

If thou know how to use money, it will become thy handmaid; if not, it will become thy Master. *Diod.*

Small expences often used consume great substance in short space.

No man is rich by his birth, for all men are born naked.

He that delights onely in riches delights in a dangerous pleasure.

Men should live exceeding quiet, if these two words [Mine and Thine] were taken away. *Anaxag.*

It is better to have a man without money, than money without a man. *Themist.*

Plato would have both Plenty and Poverty to be banished his Common-wealth: the one, because it causeth pleasure, idleness and ambition; the other, because it maketh men abject, seditious, and given to all filthy lucre.

Silver commands Peasants, & Gold controlls Princes.

Money

Money is the ſinews of war, and the keys to m
lock hidden ſecrets.

Plenty begetteth want; for he that hath m
needs much.

O thou inſatiable hunger of gold and ſilver! wh
is it that thou doſt not compell the ſouls of men
buy and ſell? *Tully.*

It is againſt nature that we ſhould increaſe o
own riches and ſubſtance with the ſpoil of ot
mens wealth.

He that hoardeth up money taketh pains for
ther men.

It's a rare miracle for money to lack a Maſter. *Bi*

As the touch-ſtone trieth gold, ſo gold trieth
hearts of men.

He is rich that lives content with his Eſtate.

Multa loquor: quidvis nummis præſentibus op
Et veniet; clauſum poſſidet arca Jovem.

Difficile eſt virtutes eum revereri qui ſemper fe
dâ fortunâ ſit uſus.

Of change.

Defin. *Change is generally any alteration, either*
times, ſtates, ſtudies, opinions, or any other f
culty whatſoever.

THE whole world is nothing but a ſhop
change: for riches we exchange poverty,
health ſickneſs, for pleaſure ſorrow, for hono
contempt; briefly, it is nothing elſe but cha
whatſoever chanceth unto us.

There is no change more certain than the cha
of life to death. *Crates.*

There is no better change, than for a man t
hath been lewd to become honeſt; and for a wom
that hath been as laſcivious as *Lais*, to wax as
pentant as *Magdalen.*

The unſtaid and wandering-minded man is nev
wife.

Who changeth Peace for War, hath all miseries
id open to his eyes; his Goods spoiled, his Children
ain, his Wife ravished, his Cattel driven away;
iefly, himself made most miserable to behold his un-
ppiness.

Change doth evert the good, and erect the bad;
refer the faithless, and confound desert.

Change seldom brings better chance, but very of-
n worse.

The day by course changeth to night, the night
kewise changeth to day, the Summer to Winter,
outh to Age, and Prosperity to Adversity.

Nothing is lighter than the Change of time, nor
y thing more certain.

Nature by change produceth her increase.

He that by change of fortune mounteth higher than
e should, must arm himself with patience, to de-
end lower than he would.

Change in all matters, except they be mischievous
most dangerous. *Xenoph.*

Change of honour is envie's mark.

He is no-where that is every-where.

That plant never prospereth that is often removed.
neca.

Change and inconstancy spring from lightness of
e mind. *Greg.*

What was done, is done again: all things do change,
t under the Cope of heaven there is no new thing.
irac.

Every thing holds the name of the place whence it
meth; yet all things feel change howsoever it com-
th.

As there is nothing more certain than the change
f life, so there is nothing more uncertain than the
me when it will change.

Good things quickly pass away, and worse succeed.
Seneca.

The

The pureſt thing that is may be changed be evening and morning.

What by deſtiny is decreed, man cannot chang prevent.

The change of opinions breeds the change of St and continual alterations ſet forward ſubverſion

Cùm fortuna manet, vultum ſervatis, amici:
Cùm cecidit, turpi vertitis ora fugâ.

Clariſſimæ olim urbes nunc nihil ſunt; quæ maximè ſuperbiunt, eandem aliquando fortunam perientur. Demoſt.

Of Poverty.

Defin. *Poverty is a tribulation, or want of ſuch ne ſary things as belong to our lives and eſta through which we are brought to miſhap and mi*

AS Kings have honour to countenance their a ons, ſo poor men have honeſty to direct th lives.

Poverty is as glad to creep to credit as digni and the humble thoughts that ſmoke from a p man's cottage are often as ſweet a ſacrifice to t gods as the perfumes in the palace of a Prince.

There is no greater poverty unto a man than want wiſedom, whereby he ſhould know how to g vern himſelf. *Plato.*

There is no fault in poverty, but their mi that ſo think are faulty.

Poverty is a branch of Temperance, and Penury compendious obſervation of the Laws. *Stobæus.*

If thou wilt live after nature, thou ſhalt never poor; if after thine own opinion, thou ſhalt never rich.

Poverty is the mother of Health.

Poverty is the miſtreſs of Philoſophy.

The miſerable lack of the poor man, and the ſ perfluous ſubſtance of the rich man, move mo diſcord among the people.

A noble mind refuseth no danger, if once he perceiveth himself assaulted with poverty.

Poverty causeth good mens children to be vertuous, so that they attain to that by vertue which others come unto by riches.

Riches are painfull to fools, and poverty pleasant to the wise.

He never accounted of prosperity that hath not before been pinched with poverty.

He is not poor that hath little, but he that desireth much. *Bias.*

To live poorly and honestly is better than to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adversity is the trial of the mind, and mishap the balance of the thought.

Poverty is the mother of Ruine.

Necessity is a sore penance, and extremity is as hard to bear as death.

Need teacheth things unlawfull. *Senec.*

Poverty, Want, Extremity and Misfortune, are easie to be born, if they be tempered with Constancy. *Thales.*

To write to our better, is of necessity; to write to our equal, is of will; to write to our inferiour, is more vertue.

The rich doth revenge himself with arms, the poor with tears. *Guevar.*

It is some comfort in misery, to know the worst of our mishaps. *S. P. S.*

In adversity rich men should give remedy, and poor men minister comfort by good counsel.

It is a thing very common unto a man afflicted, to have the company of another in like trouble.

There is no man in so wretched a condition, but he hopeth to grow better: neither is there any man so

set

ſet aloft, but he may doubt a ſudden fall. *Iſocrat.*

He ought not to be diſmayed, that from a high ſtate is deſcended to a low degree; neither ought to glory or grow proud, that from a baſe eſtate advanced to promotion.

As riches are the mother of pleaſure and delig ſo poverty is the nurſe of ſorrow and calamities.

Want is the enemy to deſire.

In all eſtates a mean muſt be obſerved: to live rily increaſeth treaſure, but to live waſtfully cau poverty. *Protag.*

Poverty is no hinderance to wiſedom.

Poor men are ſhrubs, that by their baſeneſs eſc many blaſts, when high and tall Cedars are ta ken.

Where poor intreat and cannot obtain, there r men commanded and will be obeyed. *Sever.*

Miſhap is the true touch-ſtone of friendſhip, adverſity the trial of friends.

Happy is that miſhap whereby we paſs into gre perfection.

Poverty that contenteth is great riches.

Care not for poverty, ſith no man liveth ſo bu as he was born. *Saluſt.*

It is given onely to a wiſe man to be conten poverty.

Suffer that with patience which thou canſt no void, and be not diſpleaſed at thy poor eſtate.

The beggar's crutch ſerveth him both to lean u and to fight withall.

Patiently ſhould that be born which no ſtren can overcome, nor counſel avoid; whether it poverty to pinch the body, or adverſity to croſs mind.

Poverty poſſeſſed in ſafety is better than great ri es enjoyed with much fear.

When a man is plagued with poverty and ſickneſs, both joyned together, without any ſuccour or eaſement, then riſeth in him an intolerable grief, a fire not able to be quenched, a ſorrow without remedy, and a tempeſt full of wrecks.

Poverty is a vertue of it ſelf. *Diog.*

He liveth in a moſt wretched eſtate of beggary that is not endued with many good qualities.

Si ad naturam vivas, nunquam eris pauper; ſi ad opinionem, nunquam eris dives. Exiguum natura deſiderat opinio immenſum. Seneca.

——O vitæ tuta facultas
Pauperis, anguſtíque laris! O munera nondum
Intellecta Deûm!

Of Baniſhment.

Defin. *Baniſhment is a putting away or driving out of any man, either from the place where he ought and ſhould inhabit, or from the place where he took delight and deſired to dwell.*

FOR ſin was man thruſt into the world, therefore his life in it is a baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoul from the priſon of a world-wearied body. *Stobæus.*

Baniſhment is there where no place is for vertue. *Cicero.*

The baniſhed man without a houſe to dwell in is like a coarſe without a grave to reſt in.

It is better for a man to be baniſhed his countrey with wiſe men, than to live there ſtill amongſt fools.

He that denieth himſelf to his country is in baniſhment already.

Whereſoever a man lives well, there is his country *Cicero.*

A chaſt

A chaſt eye exileth licentious looks.

Good fortune attends not every great Eſtate, nor evil chance every exiled perſon.

To ſtuff thy Coffers with Coin, is to commit thine honour to exile. *Marc. Aurel.*

True happineſs is never had till after death, nor exile welcome but in death.

It is a needleſs queſtion to ask a ſick man if he be willing to have his health; or an exile if he would be called from baniſhment.

Death and baniſhment come ſoon enough, if ſlow enough.

There is more ſorrow in loſing a man's own Countrey, than in conquering a world of other Nations. *Themiſt.*

Sweet is reſt after long Pilgrimage, and great is the comfort that a baniſhed man takes at tidings of his recalment.

It is the nature of a man to love thoſe things deareſt which are baniſhed fartheſt from him.

He that in the morning is proud of his poſſeſſions may happen ere night to be baniſhed from his pleaſure.

Beauty and youth once baniſhed are never repealed.

The comfort of Fugitives is, that there be many Fugitives.

Care followeth a fugitive perſon, even as a ſhadow follows the body.

Exſilium terribile eſt iis quibus quaſi conſcriptus eſt habitandi locus; non iis qui omnem orbem terrarum unam urbem eſſe ducunt. Cicero.

Privari patriâ magnum malum eſt, ſed majus re quàm ſermone.

Of Abſence and Preſence.

Defin. *Abſence is the departing or loſs of a friend, or any other object wherein we take delight: and Preſence is the continual company of the party with whom we deſire to be converſant.* Ab-

ABsence in love makes true love more firm and constant. *Niphus.*

We never know how profitable the presence of a friend is, untill we have felt the want by his absence for a time.

The absence of friends is the presence of griefs. *Bias.*

As contraries are known by contraries; so the delight of presence is known by the hell of absence.

Man separated from money is like a soul separated from a body.

The grief of unwished absence is worse than the wounds of a stubborn lance.

A tedious presence decays love, and a long absence forgets true familiarity.

Absence puts off happiness, and time alters resolutions.

When thought absents it self from truth, the soul presents her self to sin. *Demost.*

The evils got by absence Wisedom cureth.

Take heed of speaking ill of the absent.

The solitary man is either a God or a Beast.

Life and faith once absented never return.

The fairest presence is but a dunghil covered over with white and purple.

Infamy is never absent from Arrogancy. *Diogenes.*

Men gain their desires by travel, sustain them by thought, and are absent from them by annoiance. *Ar.*

The presence of one day blameth the absence of another; but the last shall give judgment of all that is past.

The absence of punishment is no pardon of transgressions.

Non una eadémque molestia est rerum præsentium & absentium. Eurip.

Distantia loci non separat amicitiam, sed operationem.

Of Acts.

Defin. *Acts are the monumental deeds of our lives, and our actions are the enſigns by which we are known, alſo the perfectneſs of our good or evil living.*

ALL the praiſe of the inward vertue conſiſteth in the outward action. *Cicero.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into Contemplation.

A ſilent deed is better than an unprofitable word.

Neither can good words colour a black action, nor bad words deprave a good action.

Shape beautifies an image, and good actions commend a man.

Actions are by ſo much more manifeſt than words, by how much the eyes are ſurer witneſſes than the ears.

It is an argument of too much weakneſs, to remember what ſhould have been done.

In action a man doth not onely benefit himſelf, but profit others. *S. P. S.*

God would never have delivered a ſoul into the body which hath arms and legs, (onely inſtruments of action) but becauſe it was intended the mind ſhould employ them.

There muſt not onely be in a man a mind of charity, but alſo diſtributing hands. *Amb.*

Action is the matter of vertue and honour.

By the actions of a good man we adjudge always the excellencies of his life.

An imperfect man by one perfect good action gains a liberal name of goodneſs.

Speech is one of the greateſt actions which makes manifeſt the prudent vertue of the ſoul.

All new actions ſeem fair, though they be like a painted woman.

To

To keep a friend certain is a harder matter than to get a friend. *Ovid.*

Presumptuous boldness is a base action in the eyes of thy betters.

So love as thou mayst hate, so hate as thou mayst love, and both without challenge.

The end of every thing is the trial of the action.

Conscientia bene actæ vitæ, multorúmque benefactorum recordatio, res jucundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Praise.

Defin. *Praise is an exalting, or a lifting up to honour, either the good parts we behold in others, or those excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praise that which is good, but few that in works are willing to follow the same.

It is better to be praised for true-speaking, than to be honoured for flattering and lying.

For a man to praise too much his own writings, is nothing else but to give men occasion to speak evil both of him and his works.

As it is seemly for a Philosopher and a wealthy man to praise the profits of Peace; even so in his mouth it is uncomely to prate of the perils of War.

Perfect praise and felicity consisteth in a contented life and happy death. *Solon.*

Praise bestowed on an unworthy person is a manifest sign of flattery.

Praise is a poison to an ambitious man, for it leadeth him beyond the scope of honesty.

Nothing deserveth commendation unless it be vertuous.

Praise encourageth the spirit to doe great and migh-

ty things; and nourisheth true vertue where it is begun.

Commendations make the labour light, the wit studious, and the hope rich.

Three things are commendable in a Scholar, silence in his tongue, diligence in reading, civility in his behaviour.

He which often praiseth one abuseth himself, confirmeth an errour, and proveth in the end a Liar: and he which is praised becometh a great deal more vain. *Augustine.*

Praise is the hire of Vertue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer; I had rather, said he, deliver one *Roman* from the hands of an enemy, than enjoy all the riches of mine adversaries.

Pompey being grown to the height of his fortune, and exalted by many praises and victories, was thus prettily checkt at his departing out of *Athens*: *Quantum hominem te esse nosti, earenus es Deus.*

He that praiseth a man openly will not stick to flatter him secretly. *Diog.*

To doe good to the poor is a double praise, because a double sacrifice; one to God, another to man.

Most praise-worthy is a good nature that can amend a bad nature.

Vertues beget praise, and praise begets honour and authority.

Nothing is more uncertain than praise, for what one day gives us, another takes away from us.

It is a greater praise to help the helpless, than to maintain the needless.

The doing what we ought deserves no praise, because it is our duty. *Augustine.*

If another man praise thee, yet remember thou to be thine own judge.

All

All things that are good have ever the preeminence in praise and comparison.

As the shadow followeth the body, so praise followeth vertue. *Seneca.*

To be praised of evil men is as evil as to be praised for evil-doing.

Neither praise any thing that is not commendable, neither dispraise that which is praise-worthy.

The praise of our Ancestours is a light to their posterity. *Salust.*

When they offered to *Titus* a crown of gold, together with great praises, for taking *Jerusalem*, he said that he himself was not the authour thereof, but God.

Never challenge unto thy self the praise of another man's inventions, *Marc. Aurel.*

He that praiseth any man because he is a Gentleman, praiseth his Parents also.

As they which praise unwillingly seem to have but little themselves: so they which praise other men slenderly seem desirous to be praised themselves. *Just.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any. *Anax.*

There is no day so clear, but it hath some cloudy; nor any praise so complete, but it is subject to the scandal of the envious.

Si laus allicere nos ad rectè faciendum non potest, nec metus quidem à fœdissimis factis potest avocare. Cicero.

Laus ubi nova oritur, etiam vetus admittitur.

Of Aid.

Defin. *Aid generally is any relief or succour chiefly in an extremity; and is the greatest upholder of ability when it is most weak and desperate.*

SOrrow is so kind of belief, that it refuseth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the ascent of a crown from whence men come not down, but fall down.

The over-spreading pomp of aid or might doth darken weakness, and debase his violence. *Archim.*

Sorrow makes silence her best aid and her best orator.

Reverent order will not aid iniquity, or prevent right.

Offences urg'd in publick are made worse, & expel aid.

The shew of injustice aids and aggravates despight. *Hermes.*

The multitude, which look not into causes, rest satisfied with any thing which is aided by the Laws.

Fear casteth too deep, and is ever too wise, if it be not aided by some resolution.

One man is born to help another as far as ability will serve.

To help the weak is charity; and to aid the mighty, presumption. *Greg.*

A doubtfull-minded man can never endure to be aided by any usual means.

The aid of the Spirit is faith, by which a man is delivered from a second death.

The grace and law of the Spirit furnished with the aid of God justifieth the wicked, reconcileth the sinfull, and giveth life to the dead.

Wisedom and learning are the two chief aids to vertue and good conditions.

Law is the Queen of immortality, and Aid the Lord which restores the oppressed.

Wise men are not aided by the Laws of men, but the rules of vertue. *Solon.*

Evil aid and unconstant love is like the shadow of a cloud, which vanisheth as soon as it is seen.

Honest assistance is without hurt, without hate, and without penury.

The aid of a friend in law is half an end to the law.

He his rash-witted that presumeth too much upon his own power.

God

God giveth his wrath by weight, and mercy without measure. *Erasmus.*

To try the aid of friends is to prove the hope of fortunes.

He is a monstrous fool that will presume to flie with the aid of waxen wings.

Homo homini, quicunque sit, ob eam ipsam causam quod sit, consulere debet.

Nihil habet alicujus fortuna melius, quàm ut possit, nec natura, quàm ut vellet servare plurimos. Cicero.

Of Mean.

Defin. *Mean is the mediocrity and best part of an action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquillity concerning the Soul.*

THE difference of good or bad consisteth in mediocrity, or a mean in all things.

Curiosity and extremity banished man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a mean in all things.

The mean estate is the best estate; indifferent equality is the easiest superiority. *Flo.*

He that starveth for drink by a fountain-side hath no mean in his misery.

The mean love is the surest love: to love extremely procureth either death or anger.

Of two evils the least is to be chosen, for that is the mean to well chusing.

The more men are threatned, the greater means they seek for their safety.

First to become a Servant, is the best mean to be a Master. *Diogenes.*

As storms wither flowers, so pride confounds mean callings.

The smalleſt hair hath his ſhadow, and the meaneſt eſtate his riſing and down-falling.

Fire is never without ſmoke, nor extremity without croſſes.

Mountains having too much heat of the Sun, are burnt; Valleys, having too little heat thereof, are barren: but ſuch places as hold a mean are moſt fruitfull.

Of all the parts in Muſick the mean is the ſweeteſt.

He that keepeth a mean in his diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where a mean is not kept.

Mean thoughts excell ambitious deeds.

Wiſe men temper their actions to the time, and hold a mean in all matters.

The mean Cottage of a Swain ſtands in more ſafety than the Palace of a Prince.

Where there is no mean, there is no order: and where proportion is not kept, there is ſpeedy confuſion.

Ere miſchief come, the means to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citráque nequit conſiſtere rectum.
Suus cuique modus eſt; tamen magis offendit nimium quàm parum.

Of Labour.

Defin. *Labour is (or ought to be) the honeſt recreation of the mind, and that induſtrious work-maſter which buildeth our knowledge, and makes men abſolute by exerciſe of good letters, and continual travel in the Sciences.*

IT is not freedom to live licenciouſly, neither is it liberty to live without labour.

Labour is a mortal enemy to love, and a deadly foe to fancy.

Great

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly is never done willingly.

Take good advisement ere you begin; but the thing once determined, dispatch it with all diligence.

Labour is a burthen that man undergoeth with pleasure. *Cicero.*

A man that doeth all he can doe doeth what he should doe.

By diligent and laborious examination of things past we may easily foresee things to come.

He that endureth labour shall tast the fruit of his travel.

As nothing mounteth swifter than fire, so nothing atchieveth sooner than labour.

He that endeavoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are cured, huge mountains levelled, and weak wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate labours do weaken the body, but a temperate kind of exercise conserveth the same in health.

As the sweetest Rose groweth upon the sharpest prickles; so the hardest labours bring forth the sweetest profits.

As brightness is to restiness, so labour excelleth idleness. *Thales.*

No worthy act can be accomplished without pain and diligence.

No profit is denied to the painfull person.

By use and labour a man may be brought to a new nature. *Demost.*

Labour in youth waxeth strong with hope of rest in age.

Diligence is the Mistresse of Learning, without which nothing can either be spoken or done in this life with commendation, and without which it is altogether impossible to prove learned, much lesse excellent in any Science.

Docility gotten by industry, though it be hard in conceiving, yet once obtained it is seldom forgotten.

Too much diligence breedeth suspicion.

The God which is immortal doth as it were sell all things unto us for our labour and travell. *Cicero.*

Without care and diligence no estate can prosper.

Those studies which seem hard and troublesome in youthfull years, are made right pleasant rests in old age.

There is nothing so hard but diligence and labour makes it seem easie. *Virg.*

Nothing causeth a man more diligently do doe his duty, than to think what he would require of him that is a servant.

As to every studious man diligence is the mother, so negligence is a stepdame to all learning. *Boetius.*

There is nothing that sooner maketh a Horse fat than the watchfull eye of his Master; nor any thing maketh Land more fertile than the diligent labour of him that oweth the same.

By Dangers, Dread and Doubtfulnes, Diligence is greatly hindred.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit & alsit.
Si quid feceris honestum cum labore, labor abit, honestum manet: si quid turpe cum voluptate, turpitudo manet, voluptas abit. Cicero.

Of Gladnes.

Defin. *Gladnes or pleasure is properly called that delight which moveth and tickleth our senses; which quickly slideth and slippeth away, and for the most part leaveth*

leaveth behind it occasion rather of repentance, than calling it again to remembrance.

OUR pleasures are inductions to our griefs.

Oft hath a Tragick entrance a happy end.

Gladness is continually mixt with grief.

Sorrow foregoing gladness graceth it.

There is nothing more to be rejoyced at than a good and quiet conscience, which at the latter day shall be a witness to justifie, and not to condemn us.

The gladness of the heart addeth length to our life; but sorrow of life hastens death.

Be glad of that day wherein thy tongue hath not mis-said, and thy heart hath repented of thy sins.

Disordinate laughter causeth death, and violent pleasures mighty dangers.

All men are glad to see their riches increase; but few men are diligent to amplifie their vertues. *Crates.*

All worldly gladness rideth upon the wing of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemie's fall, for he that sitteth surest may be overthrown.

It is better to enter the house of mourning than the habitation of gladness. *Orig.*

Sith joys are short, take gladness when it comes; for sorrows headlong follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body followeth the destruction of the flesh. *Marc. Aurel.*

Pleasures unbridled carry a man headlong into all licentious living.

Pleasures bring loss and damage to the party that too much delighteth in them; they engender in his mind sorrow, forgetfulness of wisedom and insolency.

The sweet and simple breath of heavenly gladness is the easier to be altered, because it hath not passed

through

through worldly wickedneſs, nor feelingly found the miſchief which evil carrieth with it.

He that is given to pleaſure judgeth all things, not according to reaſon, but according to ſenſe.

Pleaſure is the root of all evils, quenching the light of the ſoul, hindering good counſel, and turning men aſide from the way of vertue.

Pleaſure is ſo much more odious, by how much more ſhe hideth her venom under the garment of good liking.

Pleaſure is a certain exultation, or an exceeding rejoycing, ſprung from the events of things deſired.

Pleaſure amongſt vertues is like a harlot amongſt honeſt women, for by her flattery ſhe deſtroys man. *Cic.*

Pleaſure is of two ſorts, the one is of honeſt and good things, the other of diſhoneſt: in reſpect of honeſt things, it is called *Voluntas*; in reſpect of diſhoneſt, it is called *Voluptas*.

The companion of pleaſure is pain.

A wiſe man ought not to be puft up with pleaſure; for it is the food of filthineſs, it killeth the body, weakneth the judgment, and taketh away our underſtanding. *Ariſtotle.*

He his not worthy the name of a man that ſpendeth a whole day in pleaſure.

Qui minus deliciarum novit in vita, minus timet mortem.

Gaudia principium noſtri ſunt ſæpe doloris:
Gaudia non remanent, ſed fugitiva volant.

Of Liberty.

Defin. *Liberty is that freedom and happineſs which bringeth the ſoul to its contentment and ſatisfaction after the troublous pilgrimages, travels and bondages of this world. Or otherwiſe, to live as a man liſts.*

THrough too much liberty all things run to ruine and confuſion. Liberty in the mind is a ſign of good-

goodneſs; in the tongue, of fooliſhneſs; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more than liberty; for it maketh the ſon deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

He is to be counted free that ſerveth no looſneſs nor infirmity.

No man truly liveth at liberty but he that liveth vertuouſly.

The wiſe man, that hath the reign of his own wit reſtrained in the hands of his diſcretion, is onely free.

There is a natural diſcord between Tyranny and Liberty. *Demoſt.*

He enjoyeth the ſweeteſt liberty that hath a quiet conſcience. *Greg.*

Vertue onely yieldeth men liberty, ſin yieldeth ſhame and ſervitude.

If the liberty of the Commons be not reſtrained, the Common-wealth will be deſtroyed.

A man's mind may be at perfect liberty though his body be fettered with irons.

Life loſt for liberty is a loſs full of piety.

It is better to live a miſerable life being at liberty, than to live a magnificent ſlave in continual bondage.

Too much liberty is a little bondage, and too great bondage haſtens ſpeedy liberty.

A conſtrained will ſeeketh every opportunity to ſlip his head out of the collar.

No man lives happily, if he want the freedom of liberty.

Death ought to be preferred before ſervile ſlavery and bondage.

It is a hard thing to moderate a man much given to liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more than is neceſſary, will oftentimes doe more than is tending to honeſty.

Where

Where liberty is given to offend, ſin is ſo ſweet to the fleſh, that there is no difference between men and beaſts, but that men do exceed beaſts in beaſtineſs. *Hermes.*

He is to be thought free that is not bond-ſlave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præſcribit, jubet, vetat quod videtur, qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit dandum eſt: ſi vocat veniendum: ſi ejicias, abeundum: ſi minetur, extimeſcendum.

Non poteſt parvo conſtare libertas; hanc ſi magnæſtimas, omnia alia parvo æſtimanda ſunt.

Of Serving.

Defin. *Serving or ſervitude is a certain ſlaviſh bond of conſtraint, by which either for commodity or love men bind themſelves to the will of others, making themſelves ſubject to controlment.*

TO ſerve or to obey well is a great vertue, and proceedeth of Nature, which being good, is upholden by Education.

It is as neceſſary for him that ſerveth as for him that commandeth to be honeſtly-minded.

Servants muſt be obedient to their Maſters, whether they be courteous or froward. *Plato.*

Nature, and the Laws which preſerve Nature, bind men that will be ſervants to ſtrict obedience.

The ſervants of Wiſedom are the righteous of the Church, and their off-ſpring is obedient.

Servants ought with patience to bear the corrections of their Maſters. *Chilo.*

A crafty Servant ruleth his Maſter.

The bondage of a wiſe man is liberty. *Aug.*

The ſervant that dutifully honoureth his Maſter ſhall in time to come find love and obedience in his own houſhold.

The

The onely fruit of service is love and reward; and the pleasure thereof humility and obedience.

The first duty in a Servant is willingness to learn whatsoever is necessary; the second faithfulness, in performing truly whatsoever belongeth to his duty; the third carefulness, in seeking all honest means to profit his Master; the fourth silence in tongue, in not replying against his Master's speeches.

There ought to be in a servant double silence: the one in not replying, or contradicting, the other in not revealing abroad what is Master doeth at home.

Servants ought not to obey with eye-service onely, but also with singleness of heart.

It is a most commendable vertue in a Servant to know how to obey well.

A Servant once made malapert and sawcy will always after kick at his duty, and scorn the controlment of his Master. *Aug.*

Look what kind of service a Servant doeth unto his Master, the like shall surely be requited when he keepeth Servants himself.

Honest and gentle Masters have commonly proud and stubborn Servants; whereas a Master sturdy and fierce is able with a little wink to command more duty than the other shall with many words. *Aurel.*

Princes must be served both with life and goods, and that is the personal service of every natural subject.

All men must be subject to Principalities.

Men are bound to obey Magistrates, although they command things contrary to publick profit; except it be in such things as are contrary to the laws of God.

Serving justly is a seal of obedience, and a testimony of an upright conscience. *Chrys.*

Tyrants are termed the scourges of God.

It is treason against God and man for the Servant to offer violence to his Master; but most damnable for a

Subject

Subject to touch the Lord's Anointed.

Nihil est fœdius servitute: ad decus & libertatem nati sumus. Cicero.

Si miserum est servire, multò miserius est servire in quos non possis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto vertue tendeth, namely, when in all our actions we observe honesty and comelinesse: it is that which bindeth the soul, when fully and willingly, without force and constraint, we give to every one that which belongeth unto him; honour to whom honour, reverence to whom reverence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our nature, Rebellion our corrupt nature.

That Common-weal is always happy, where the subjects are obedient, and the Magistrates merciful.

Wicked men obey for fear, but the good for love. *Aristotle.*

Servants in word and deed owe dutifull obedience unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention; but all things flourish through love and obedience.

Disobedience proceedeth from negligence: for he that governeth well shall be obeyed well; but he that giveth to his servants too much liberty shall be sure to have too much loss. *Theopompus.*

They commonly prove the best masters that have been the most obedient servants.

The obedience of the Law is the maintenance of the Law.

Treason hath no place where obedience holds principality. *Plato.*

Who-

Whoſoever obeyeth his ſuperiour inſtructeth his inferiour. *Cicero.*

It is a certain and infallible obſervation that the ſon who hath irreverently and diſobediently diſhonoured his father is in his old age plagued by his own poſterity. *Aurel.*

The humble and obedient gain honour; but the ſtubborn and obſtinate, reproof.

The more obedient a man is, the more favour he purchaſeth.

The bleſſedneſs of a Common-wealth is the obedience of Citizens. *Stobæus.*

Onely obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the ſeal of contemplation, the ſafeguard of the penitent, and the ſchool of the ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to reaſon never ſtrayeth; but where men break all bonds of duty, there follow all ſorts of plagues and puniſhments. *Juſtinian.*

Obedience is a vertue due to God and Man; to God as our Creatour, to Man as our Superiour. *Bern.*

Where reaſon ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth how to govern, and the people how to obey.

The King himſelf is ſupreme head of all other authority, and obeyeth no man, but the Law onely.

If thou vanquiſh thy parents with ſufferance, thou ſhalt ſurely be bleſt for ſuch obedience.

He obeyeth infinites that is a bondſlave to his luſts. *Crates.*

Qui benè ducit, efficit ut rectè eum ii quos ducit ſequantur.

Flectitur obſequio curvatus ab arbore ramus:
Franges, ſi vires experiare tuas.

Of Opinion.

Defin. *Opinion is the rule of the mind, containing our woe, or pleasure: it is born of the mind, nurst with unrest, and brought up onely with imagination.*

OPinion makes men arm themselves one against another.

Opinion is one of the greatest pillars which uphold Common-wealths, and the greatest mischief to overthrow them. *Pont.*

Opinion proceeding from a firm discourse of reason purged from vanity is perfect judgment.

Whatsoever opinion perswades us to perfect, being once approved, it becomes most deceitfull.

Opinion never judgeth rightly of any thing as it is indeed, but onely as it seemeth to be.

Opinion living in hope pines in present, and lacketh whatever it hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising that reward which could never be enjoyed.

Opinion draws on the ambitious with a vain conceit of immortality, making possible impossibility.

The variety of opinions among the Learned begets both doubtfulness and fear in the ignorant. *Theogn.*

The opinions of Judges have heapt suits one upon another, and made them immortal.

Opinion leaves mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly is the majesty and integrity of ancient Justice lost. *Crates.*

All sedition springs from opinion; and all sedition is evil, how honest soever the ground be pretended.

Opinion is the original of disobedience, and disobedience is the beginning of fury.

The ground of the *Roman* civil wars was the diversity of opinions betwixt the Nobility and the Senate.

The

The ſtrength of falſe opinion is of ſuch force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt maſter and ſervant. *Demoſt.*

To know the cauſe of falſe opinions is the onely mean to break the ſtrength and root out the force of falſe opinions.

Profit, Honour, Loſs and Diſhonour are four cauſes of disjoyned opinions.

Great opinions alter not at one inſtant, but loſe their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diverſity of opinions in Religion is the cauſe of Civil War.

The diverſity of opinions in Subiects is very dangerous to Eſtates and Sovereigns. *Phocion.*

It is impoſſible for any head to maintain an opinion contrary to the members.

Amongſt men that are honeſt and upright in life, and live contented with their calling, there never happeneth diverſity of opinions, nor Civil wars for Religion.

Gravior & validior eſt decem virorum ſententia, quam totius multitudinis imperitia. Cicero.

Vereor de viris doctis judicare, nè quorum opinionem improbo, illos videar improbaſſe.

Of Credulity.

Def. Credulity is a certain ground and unfeigned truſt which we repoſe in the object propounded to our imaginations: it is alſo the deſtruction of doubt and an animater of us to thoſe actions which we credit to be honeſt.

SO many men, ſo many minds; and ſo many minds, ſo many beliefs.

Credit is a conſtant truſt in ſuch things as are ſpoken or covenanted.

Credit

Credit is a figure of faith, or that which faith it fi
is, and is breathed by the Spirit of God into the go
ly. *Beza.*

Credit or faith consisteth above all things in praye
and meditation.

True belief breedeth constancy in prosperity, an
patience in time of affliction.

A good life cannot be separated from a good be
lief. *August.*

Belief fails where God's truth stands uncertain.

The way to increase credit is first to have credit.

The fruit of belief is made manifest by the love w
bear to our Neighbours, and by our patience in tim
of trial.

True belief justifieth, and that justification is o
Redemption.

Credulous belief knitteth together the joints of
Common-wealth.

The mean which constitutes Common-wealth
preserves them: faith first constituted them, therefo
faith upholds them.

No man believeth willingly more than he himse
liketh. *Chrysost.*

No Gold is so pretious as a faithfull friend, whom
a man may boldly credit.

Mens credit should be better than debts, for faith
should exceed Oaths.

Slow belief is the handmaid of Wisedom. *S. P.*

Unexercised credit is sickly, and unknown thing
are unadmitted.

Faith built upon any thing but divinity is dea
faith, and like a frame that hath no substance o
continuation.

From faith comes fear, from fear hate of sin, an
from hate of sin everlasting salvation.

In the greatest danger the greatest credit is best de
served.

Truth is the danghter of time, and guide to all goodneſs.

He that through cuſtome makes little account of his promiſe, may ſwear often, but ſhall ſeldome be believed.

Cuſtome without credit is no better to be accounted of than old Errour.

Credulity is the onely advantage of honeſt hearts. *S. P. S.*

It is as great a fault to believe every one, as to truſt none. *Seneca.*

True faith in God maketh innumerable ſtrong champions, and invincible ſtomachs, not onely towards death, but alſo againſt all the moſt cruel deaces that can be found to make death (if it were poſſible) more painfull than death. *Boetius.*

Credit is of greater worth than friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocauſta Deus, ſed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of Secrecy.

Defin. *Secrecy is a faithfull humour, which ſtrengthened by vertue concealeth in deſpight of misfortune thoſe things which one knoweth may either profit his enemy, or prejudice his friend or Country.*

HE that knows not when to hold his peace, knows not when to ſpeak.

Gold boileth beſt when it leaſt bubbleth; and a time preſſed down inforceth the fire to ſmother. *Matuvius.*

Love that is kept in ſecret conſumes in ſorrows: and the flames of fancy raked up in ſilence will both ſcorch the ſenſes and ſhrink the ſinews.

He beareth his miſery beſt that hideth it moſt. *Arch.*

As ſilence is a gift without peril, and containeth in

it

it many good things: ſo it were better our ſilence brought our ſimplicity into ſuſpicion, than to ſpeak either inconveniently, idlely, or unneceſſarily.

Thoſe things which are untold are undone: for there can be no greater comfort than to know much, nor any leſs labour than to ſay nothing.

Venus Temple is never ſhut, *Cupid's* Regiſter lies ever unfolded; and the ſecrets of love, if they be concealed, breed either danger by ſilence, or death by ſecrecy.

Better it is by ſpeaking little to make a ſmall ſcar, than a deep wound by much babbling.

Silence is a gift without peril, and a treaſure without enemies. *Phocion.*

Women are fitter to conceive children than to conceal ſecrets.

By miſ-ſpending treaſures we loſe wealth; bydiſcovering ſecrets, honour and life.

That which thou wouldſt few ſhould know, keep ſecret to they ſelf.

Silence is more ſafe than ſpeech when our enemies be the Auditours. *Saluſt.*

In ſome place, at ſome time, and in ſome company, it is better to be ſilent than talkative.

As the Viper is torn aſunder when ſhe bringeth forth her little ones: ſo ſecrets coming out of thoſe mouths that are not able to conceal them do utterly undo and ruine ſuch as reveal them. *Lactan.*

We have two eyes and two ears, and but one only tongue, and that incloſed within the teeth and lips between the brain and heart, ſerving as their Truchman, having about it the inſtruments of all the ſenſes, to the end ſhe put forth nothing before ſhe have taken counſel of the ſaid ſenſes her neighbours, and of the inward faculties of the Soul, which are the underſtanding and reaſon placed within the brain.

ine descending into the body causeth words to cend.

In some cases silence is dangerous: and if any know Conspiracies against their Country or King, or any ing that might greatly prejudice their Neighbour, y ought to discover it.

As we must render account for every idle word, so ust we likewise for our idle silence. *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus; hoc illi garrula lingua dedit.
Non unquam tacuisse nocet, nocet esse loquutum.

Of Oaths.

fin. *An Oath is a perswasion or calling God to witness that our assertions are just, true and honest. And of Oaths some be lawfull, some unlawfull: The lawfull Oath is that which is taken before Authority; the Oath unlawfull is that which is vainly and without occasion, uttered.*

THE Oath which is honest is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of Justice, and the h of incertainty.

It is better never to take God to witness, than to swear himself in mockery. *Lact.*

Oaths do not credit men, but men their Oaths. *Socles.*

It becometh a man to keep inviolate the Oath ich he maketh to his adversaries, although mishap e him to yield unto it.

Through neglect of keeping our Oaths, we fill souls full of lying.

The greatest fault that can be in a Prince is Perjury. God's Oath is the confirmation of his promise.

The bare word of a Prince ought to stand as an th in Law, and his Faith as firm as an Oracle.

To

To ſwear and forſwear is a vice ſo hatefull, th
Slaves themſelves judge it worthy of puniſhme
Periander.

He is unwiſe that putteth any confidence in t
promiſe of a common ſwearer.

He that accuſtometh his mouth to many oath
procureth unto himſelf many plagues for a puniſh
ment. *Sigiſmundus.*

As it is not neceſſary to credit the oath of an in
del; ſo it is not lawfull for a Chriſtian to break
vow, although it be made to a Saracen.

Traitours bewitched with perjury fear not to b
tray themſelves, ſo they may betray others.

He that layeth his faith in pawn bindeth his ſafe
his honour, and his ſoul alſo.

Where faith is taken from oaths, juſtice is ruine
love wounded, and ſociety confounded. *Niphus.*

God in his juſtice chaſtens perjury, even from th
cradle to the grave.

Favour gotten by perjury is honour wone by i
famy.

Sin is puniſhed with repentance, but perjury wi
damnation. *Quint.*

Vertue is never in that mouth where laviſh oath
are reſident.

Scarcity of oaths is a moſt bleſſed barrenneſs.

The oaths uttered in fury, in calms are repente
with tears.

Wicked mens oaths are written in water. *Stobe*

Faith gives no honour to any oath; yet oath
broken diſhonour faith.

To maintain oaths is to ſuborn blaſphemy.

Faith is the devotion of the ſoul, and the redemp
tion of the ſame. *Jerome.*

Wiſe men think more than they ſpeak: and t
ſwear is the leaſt part of their knowledge.

Solo

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, ut non opus eſſet ligare juramento.

Lycurgus eatenus amicis & familiaribus auxiliandumeſſe dicebat, ut interim perjurium non admitteretur.

Of Doubt.

Defin. *Doubts are any uncertain or irreſolute opinions of things, whereby the mind is altogether unſatisfied and perplexed.*

DOubt being a frenzy of the ſoul, labouring to attain the truth, confounds it ſelf in it ſelf.

The hurts are boundleſs which come by doubts and incertainties.

To reſt doubtfull in Religion is worthy certainly of high puniſhment.

There is nothing more troubleſome than doubtfull thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is clean contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſs, and brutiſhneſs from want of vertue or wiſedom.

As doubts declare men to be baſe-minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion, and not to believe them, is to periſh by them.

By over-much truſt in a man's own wit the greateſt doubts are commonly conceived.

Doubtfull preſumptions prove certain confuſions.

Love is carefull, and misfortunes are ſubject to doubtfulneſs. *S. P. S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtfull and melancholick minds are cheared with

musick, but wise men with resolution.

He of necessity must err that of force must be doubtfull.

There is no greater shame than for a man to be resolute in worldly actions, and yet wavering and doubtfull in the chief points of his Religion.

He is worthy to live always in doubt, who doubts what no man else doubts but he himself onely.

To doubt or mistrust a man for his well-meaning, is the very next way to cause him to change his mind into false dealing. *Bias.*

There is great doubt of that man's wisedom which is too much ruled by the will of a woman. *Marc. Aurel.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admireth every trifle, shall sooner be laughed at for his folly, than commended for his discretion. *Bias.*

He that doubteth of that thing which he seeketh, shall never know when to find that which he lacketh.

Whatsoever is well done is advisedly done; but whatsoever is ill, is doubtfull.

Doubts chase away friends, strengthen enemies, and slander all men.

The beginning of errour is doubt, dreaming that our affects agree with the heavens.

Doubts are not overcome with violence, but with reason and understanding.

When doubts are known to be doubts, resolution is better esteemed.

Qui dubitat, neganti est proximus.
Dubitatio cogitationem significat injuriæ.

Of Denial.

Defin. *Denial is a refusal of any thing propounded, or an Apostate back-falling from a thing formerly affirmed, known, or taken.*

To

TO deny principles is to deny truths; and to deny truths is heresie.

To deny what we fear to desire, is to disprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Vertue rather denies wealth, than to enjoy it by evil means.

Clouds cannot cover secrecies, nor denials conceal truth. *Demosth.*

To deny the knot of marriage, is to break the bond of salvation.

The strength of thunder overthrows high Towers, and the backsliding of Apostates confounds souls.

He that denies compassion to the penitent shall find small favour when he himself asketh forgiveness.

Counsel confounds doubts, and dissolves false denials.

Denials make little faults great, and truth makes great faults indifferent.

The denial of truth is a sickness of the soul, which can never be cured but by the shame of reason. *Herm.*

He which by denial hath falsified his oath shall hardly after recover his credit.

There cannot be a greater folly, than to trust him that will deny the truth for advantage or promotion.

He getteth no profit that denyeth the truth in hope of reward.

Wise men esteem many words and many lies both alike.

He that will instruct others in the truth must never deny the truth himself.

Common Liars need more than common wits, else will their Tales be found double.

He that lieth, bearing the countenance of an honest man, by his outward shew of honesty sooner deceiveth

the ignorant, than many other which seem unhoneſt.

He that dares preſume to make a lie unto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate. *Tho. Aquin.*

To boaſt the denial of truth is more worthy puniſhment than to tell lies.

Believe not him which to day telleth thee a lie of another body, for he will not ſtick to morrow to tell a lie of thee to another man.

There is no greater ſign of wickedneſs than open hereſie.

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth the ſoul's health in heaven.

He which denies the motions of the fleſh, makes good the Divinity of the ſpirit.

To keep company with a notorious Liar is a means to make thy ſelf ſuſpected when thou telleſt the truth.

The man that through uſe & cuſtome denieth truth, & doth as it were, make an occupation of lying, ſhutteth himſelf out from the company and preſence of God, loſeth his good name and credit amongſt men, & moſt horribly joyns himſelf to the Devil, yielding all his endeavours to the furtherance of infernal ſervice.

Contra negantem principia non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non majore religione ad perjurium quàm ad mendacium perduci conſuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearſing again of things paſt, being either forgotten, or needfull for preſent uſe or commodity: it is alſo an upbraiding of good turns, or a wearieſome tediouſneſs.*

TO repeat offences is to make the committer aſhamed of his faults.

Often to repeat one thing is wearieſome to the hearer, and troubleſome to the teller.

Though

Though the hearing of our ſins repeated be bitter, yet the perſwaſion of amendment is ſweet.

Continually to upbraid men with their miſdoing is the next way to make them become deſperate.

God himſelf uſeth to threaten us oftener than to ſmite us. *Aug.*

Things oft repeated in memory make the memory more perfect.

As it is neceſſary to ſmite the iron being hot; ſo it is needfull to repeat in private our own ſins, before they prove odious.

To repeat offences with penitence is a likelihood of amendment.

There can be nothing ſo plainly repeated but it may be miſtaken. *Terence.*

A wiſe man will not have one ſin twice repeated unto him.

Vain repetition is an accuſation of dulneſs.

To repeat one thing often, being needleſs, is a ſign of a ſlender capacity.

It is requiſite to know mens natures before we repeat their diſgraces.

Time is the repeater of all things,

He which maketh repetition of his deceit deſerves to be intangled by deceits.

It is the property of fools and children often to repeat prophecies.

Though it be a fault general for all men to ſin, yet very few can endure to here their ſins repeated.

The things that be moſt ſcant to be gotten are moſt dear of price; and things ſeldome ſpoken of are moſt deſired. *Plato.*

The beſt garments grow old with often wearing, and ſtrange reports wax ſtale with too much telling.

Walls are ſaid to have ears, when needleſs repetition hath too much tongue.

The often repeating of our faults, to our selves in private causeth more care in our actions publick.

We must be content to here what we would not, when we forget our selves, and doe that which we should not.

Good examples cannot too often be repeated, if we purpose to profit by them.

The often repeating of an injury received, makes manifest that the fact is not freely forgiven.

It is more commendation for a man to be silent, than to make repetition of his good deeds performed. *Aur.*

Too much of any thing changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat; nor vertue to be known without repetition.

Qui vetera argumenta verbis nihil mutatis reputant, auditores fastidio enecant.

Non unum hodie, cras aliud; semper idem.

Of Offence.

Defin. *Offence is an injury or indignity offered either in speech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.*

UNjust offences may escape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemie's sword, than secretly to be wounded with evil speeches. *Thal.*

Of little meddling comes much rest, and of licentious talk oft-times ensueth much unquietness.

There is no sufficient recompence for an unjust slander.

A fault once excused is twice committed.

A false report is a wilfull lie.

Light heads and sharp wits are most apt to invent smooth lies.

Wise

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly.

As a traitour that clippeth the coin of his Prince maketh it lighter to be weighed, but never the worſe to be touched: ſo he that by ſiniſter reports ſeemeth to impair the credit of his friend, may make him lighter among the common ſort, who by weight are oftentimes deceived; but nothing impaireth his good name with the wiſe, who try all gold by the touch-ſtone.

If thou ſpeak what thou wilt, thou ſhalt hear what thou wouldſt not. *Bias.*

The greateſt barkers are not always the greateſt biters: as it is far eaſier with words to obtain the victory, than with deeds to attain the conqueſt.

To a vertuous mind an injurious word doth more hurt than the wound of a ſword.

In the body of a man, the moſt neceſſary member is the heart, the goodlieſt inſtruments are the eyes, the parts moſt delicate are the ears, and the thing wherein moſt danger is is the tongue. *Thales.*

Nature teacheth us to ſpeak well, but wiſedom teacheth us to ſpeak in a fit time. *Epimenides* the Painter after his return from *Aſia*, being inquired of news, anſwered, I ſtand here to ſell pictures, not tell tidings.

There is no better Philoſophy, than for a man to learn ſilence.

The *Lycaonians* had a Law, that if any ſtranger ſhould enter into diſcourſe with the Miſtreſs of the houſe, he ſhould for his offence have his tongue cut out.

The authours of offences & injuries are Liars. *Plor.*

Amongſt the *Romans* it was held a great infamy for a man to praiſe the good wife of the houſe.

The eyes, hands and feet, ought not ſo ſoon to be ſubject to the penalty of the Law as the tongue; becauſe they are members for common uſe, but the tongue is the inſtrument of vanity and villany.

Where there is any hope of amends to be looked for, there the first offence deserves pardon. *Pontan.*

A small offence being renewed doth work some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune. *Boetius.*

Where offences of the best are never pardoned, the worst will an end for fear of extreme punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quam id in quo aliquem offenderis. Cic.

Nulla mala potentia est, in quam non irruat injuria. Seneca.

Of Accusation.

Defin. *Accusation is the attainture or challenge of any party in a doubtfull matter, and may be employed both in good and evil part; sometimes proceeding from an honest passionate zeal, and sometimes from the defects of farther malice.*

HE that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and Accusers are necessary evils in a Common-wealth.

Perfect vertue terrifieth an accuser; indifferent vertue whets him on.

Whosoever presently gives credit to accusation, is either wicked himself, or very childish in discretion.

Things grown full grow out of frame; and accusation being at the highest either resteth or declineth.

Great accusations have hard beginnings, both through their own debates and their inventours.

If greatness could keep what it gets, it should never be accused of infortunes. *Olaus.*

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Fortune, lest she should burst with presumption.

Other

Other mens sins accuse our Consciences of frailty.

Ambitious men, raised once to dignity, accuse afterward all other estates of insufficiency. *Bod.*

Youthfull counsel, private gain, and particular hate, accuse Kingdomes of short continuance.

Was pretending publick good, done for spight, work most injustice; for they bend their accusations against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusations; but zeal, of just appeals.

Kings, because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much graced use rigour, and accuse humility of dulness.

He that accuseth himself is a just man. *Chrysost.*

Good must not be drawn from Kings by force, nor accusation by threats.

Fools weep when great men are accused, as pitying the fall of honour.

He that accuseth himself, and afterward answereth not, tempteth God. *August.*

General calamity accuseth Princes of general imbecillity.

When great men are accused and condemned, guilty Vassals are hopeless and desperate.

No man may be both the accuser and judge. *Plut.*

Princes endangered seek their peace by any means: and private persons injured seek revenge many times by false accusation.

The greatest wrongs that ever were effected were when performed, when Princes feared to fall by surmise or accusation.

The accused is not guilty untill he be convicted. *Lilian.*

Ex defendendo, quàm ex accusando, uberior gloria comparatur. Cicero.

Accusator nocere, monitor prodesse reprehendendo studet.

Of Slander.

Defin. *Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankered heart, which enraged with choler, after an injury received, or after some report thereof, wanting other means of revenge, doth with slanderous and reproachfull speeches give testimony of his hate and malice.*

FOul-mouthed Detraction is his neighbour's foe. The mouth of a slanderer calleth all things into question, and approveth nothing.

We kill hurtfull Vipers, if we spie them; but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meat; so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

He that hurteth his neighbour by his tongue woundeth his own soul by his words.

They that speak evil and slander the dead are like envious dogs, which bite and bark at stones. *Zeno.*

The corrupt heart breaketh out by the lewd tongue; and such as speak evil of all men are monsters among good men.

Whosoever useth to listen much to misreports, deserveth either to lose his hearing, or his ears. *Pub.*

A common slanderer, striving to bring other men into hate, becomes odious himself.

Believe not every report, neither be thou moved by vain suggestions; lest through light trust thou lose friends, or, which is more bad, be counted a fool.

There are three sorts of Man-slayers; they which kill, they which hate, and they which detract.

Itching ears do swallow many wrongs.

He

He that trusteth to leud tongues is either swoln with hate, plagued with envy, consumed with thought, endangered by revenge, or lost in hope.

Nature hath given us two ears, two eyes, and but one tongue; to the end we should hear and see more than we speak. *Socrat.*

Though the tongue be but a small member, yet it many times doth more hurt than the whole body besides.

Keep thy tongue, and keep thy friend; for few words cover much folly, and a fool being silent is thought wise.

Diversity of meats hurts digestion, and changeableness of reports begetteth slander.

Long promises are figures of cruelty, and large slanders the signs of great envy.

Slander offends the living, & gnaws upon the dead.

The slanderer doth unjustly accuse, and ought to be punished in the same sort as the party accused should have been, if the accusation had been found true.

Slanderers in ancient times have been marked in the forehead with a hot iron.

Apelles, after he had escaped a false slander, thus by his art described her in a Table painted; He pictured a Judge with the ears of an Ass, having on the one side two Ladies, Ignorance and Suspicion; before him false Accusation with a countenance full of fury, holding in the left hand a burning torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to heaven; near unto him was a man looking pale, earthly, and asquint, which was Envy; two Damsels followed false Accusation, named Treason and Deceit, behind whom stood a Lady wailing and mourning, called Repentance, which fastened her eyes upon a very fair Lady called Truth: declaring by this, that we ought not lightly to

To believe every accusation and slander that is brought unto us.

Aut in insumia vulneribus aut morte, desinet calumnia. Detractor uno verbo tres simul jugulat homines: seipsum, auscultantem, & eum cui detrahit.

Of Scoffing.

Defin. *Quips, or Scoffs, are depraving from the actions of other men; they are the overflowing of wit, and the superfluous scums of conceit.*

TO play the scoffing fooll well, is a sign of some wit, but no wisedom.

All kind of mockery ought to be shunned which is a reproach covered with some fault, and which accustometh the mocker to rail and lie, and moveth more than an iujury, when it proceedeth from a will to outrage and malice without necessity.

An adder keeps his venome in his tail, but the poison of a scoffer is in his tongue.

What is sweet in the mouth is bitter in the stomach: and scoffs pleasant to the ear are harsh to the best understanding.

A fault wilfully committed by scoffing cannot be amended by repentance,

He that mocks a wise man with flattery mocks him with insufficiency.

Scoffs have not reward, but disdain; nor praise, but ill employment.

To haunt the company of scoffers, is to be stained with scoffs.

To mock the man that loves us is monstrous villany.

Good and evil follow one another, so do scoffs and hatefull estimation.

The least man can doe some hurt, and the absurdest tongue can disparage.

He that most scoffs shall be most scoffed at for his reward.

To

To jest is tolerable; but to doe harm by jest is insufferable. *Bias.*

It is better to doe well than to speak well; but easier to reprehend than to amend.

One Wolf will not make war against another, neither will one scoffer contend in scoffs willingly with another; but when they do, it proves either fatal, or witty.

There are more mockers than well-meaners; and more foolish quips than good precepts.

Mocking is an artificial injury.

The fairest beauty may prove faulty, and the wittiest scoff ridiculous.

It is better to have an open enemy than a private scoffing friend.

It is better to be born foolish, than to imploy wit unwisely.

The loss that is sustained with modesty is better than the gain that is gotten with impudence.

It is good to hold an Ass by the bridle, and a scoffing fool at his wit's end.

To be accounted a Nobleman's Jester, is to be a mercenary fool. *Bias.*

He that makes an ordinary use of scoffing shall never be well thought of in his life, nor find happiness at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Prava necat morsu spatiosum vipera Taurum:
A cane non magno sæpe tenetur aper.

Of Physick.

Definition. *Physick is that natural Philosophy which tendeth to the knowledge of man, and those causes which concern the health and good estate of his body.*

Physick is a continual fountain or spring of knowledge, by which we maintain long life.

The

The sick man desireth not an eloquent Physician, but a skilfull. *Seneca.*

We begin to be sick as soon as we be born. *August.*

The infirmity of the body is the sobriety of the mind.

The strength of the body is the weakness of the mind, and the weakness of the body the strength of the soul.

Delicate fare is the mother of sickness.

Physick rightly applied is the repairer of health and the restitution of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth; and then Philosophy, which is Physick, nothing being more commodious.

Physick, being rightly used, is an art to find out the truth both of divine and humane beginnings.

The scope of Physick is to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A prattling Physician is another disease to a sick man.

An Oratour doth not always perswade, nor the Physician cure. *Arist.*

To know the use of Physick is sweet, but to use it is unsavoury.

It is requisite that he be tormented with pain which will not be eased by Physick.

Death holdeth a sword against our throats, and Physick a preservative of health to our hearts.

Death is most desired of them that be miserable, and Physick most esteemed of them that be mighty.

They that be sound themselves are more ready to counsel than skilfull in knowledge, to prescribe rules of Physick to the sick. *Bias.*

As a blind man cannot see the fault of another's eyes, so an unskilfull Physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physician to help to consume our substance.

Medicines be not meat to live by.

The Patient unruly maketh the Physician more cruel.

The thief is commonly executed that killeth but one man, and the Physician scapeth that killeth a thousand.

Physicians oftentimes do use under the shew of honey to give their Patients gall, and by this means preserve their health: whereas if they went plainly to work, the sick would never take that which were wholesome, if not toothsome.

The number of Physicians is the increasing of diseases.

Great variety of Medicines do no good at all to a weak stomach.

Some have compared those which use often to take physick, to them which drive the Burgesses out of the City, to place strangers in their room.

Hippocrates, above all other things, recommendeth to a Physician, that he should well advise himself, if in plagues and extraordinary diseases he found nothing which was divine, that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun makes manifest what good success soever hapeneth in their cures, and the earth burieth what fault soever they commit. *Nicocles.*

Ægri quia non omnes convalescunt, non idcirco nulla medicina est. Cicero.

Dat

Dat Galenus opes, dat Justinianus honores
Ex aliis paleas, ex istis collige grana.

Of Pain.

Defin. *Pain, adversity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the flesh, and which wholly resist the divine nature of the reasonable part of the soul, fastning it to the body with the nail of discontentment.*

PAin is always a companion of pleasure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adversities flow, there love ebbs; but friendship standeth stedfast in all storms.

Prosperity getteth friends, but adversity trieth them. *Pacuv.*

In pain and judgment the quality with the quantity must be considered.

It is less evil to suffer one than to resist many.

The greatest misery that may be is to fall into unknown misery.

Misery can never be so bitter as eternal felicity is pleasant. *Erasmus.*

Danger always attendeth at the heels of pride and ambition.

Adversity quickneth our sleepy spirits: for by prosperity we learn but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

He cannot rightly judge of pleasure that never tasted pain.

As no fortune can dismay him that is of a courageous mind: so no man is more wretched than he that thinks

thinks himself to be unfortunate.

In the time of calamity most men are more sorry for that their enemies can speak of their distress, than for the pain they endure.

Diversities happening to good men may vex the mind, but never change their constancy.

As the most pestilent diseases do gather unto themselves all the infirmity wherewith the body is annoyed: so doth the last misery embrace in the extremity of it self all former mischiefs. *S. P. S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The pain of death is for sin, the pain of conscience for sin; but the pain of hell is eternal.

The pain of the eye is lust, the pain of the tongue liberty, and the pain of both repentance.

Misery is full of wretchedness, fuller of disgrace, and fullest of guiltiness.

He suffers double punishment that hath his pain prolonged.

He finds helps in adversity that sought them in prosperity.

The remembrance of pleasures past aggravates the pains that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity to know whether our friends do love us for our own sakes, or for our goods: but adversity proves the disposition of mens minds.

He that lendeth to another in time of prosperity shall never want helps himself in the time of adversity.

Ut secunda moderatè tulimus; sic non solùm adversum, sed funditus eversam fortunam fortiter ferre debemus.

Nullus

Nullus dolor eſt quem non longinquitas temporis minuat atque molliat. Cicero.

Of Tears.

Defin. Tears, or Sorrow, is a grief or heavineſs for things which are done and paſt: they are the only friends to ſolitarineſs, the enemies to company, and the heirs to deſperation.

TEars are no cures for diſtreſs, neither do preſent plaints eaſe a paſſed harm.

There is no ſour but may be qualified with ſweet potions; nor any dolefull malady but may be allayed with ſome delightfull muſick.

Tears crave compaſſion, and ſubmiſſion deſerveth forgiveneſs. *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withall; becauſe it is like a mighty beaſt, ſooner tamed with following, than overthrown by withſtanding.

Woe makes the ſhorteſt time ſeem long. *S. P.*

Women are moſt prone to tears, and have them ſooneſt at command. *Eurip.*

Sorrow bringeth forth tears, as a tree bringeth forth fruit.

That grief is beſt digeſted that brings not open ſhame.

Bury the dead, but weep not above one day. *Homer.*

We ſhall ſooner want tears than cauſe of mourning in this life. *Seneca.*

Sorrows concealed are more ſour; and ſmothered griefs, if they burſt not out, will break the heart.

The heart that is greatly grieved takes his best comfort when he finds time to lament his loſs.

Tears and ſighs declare the heart to be greatly grieved.

A tra-

A tear in the eye of a Strumpet is like heat-drops in a bright Sun-shine, and as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation cometh watching and blurred eyes.

Tears are the barges of sorrow. *Archim.*

Passion is a most cumbersome guest unto it self. *S. P. S.*

Deep-conceited sorrows are like to Sea ivy, which, the older it is, the deeper root it hath.

Passions are like the arrows of *Cupid*, which if they touch lightly, prove but toys; but once piercing the skin, they prove deep wounds.

Where the smallest shew of tears is, there is oftentimes the greatest effect of sorrow.

Tears in many ease the grieved heart: for grief is like to fire; the more it is covered, the more it rageth. *Plutarch.*

Shedding of tears is the easing of grief.

Tears are the fruits of passion, the strength of women, the signs of dissimulation, the reconcilers of displeasures, and the tokens of a broken heart.

Tears are the food of the soul.

There are in the eyes three sorts of tears: the first joy, which in old men shew their kindness; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the tear in her eye; for then she intendeth either to wound thee, or to sift thee.

When grief doth approach, if it be small, let us abide it, because it is easie to be born; but if it be grievous, let us bear with it, because our glory shall be the greater.

Care not for sorrow; it will either dissolve, or be dissolved.

How

How miſerable is that grief which can utter nothing in torments! *Seneca.*

Men take a certain pleaſure in weeping, when they lament the loſs of friends.

Solon having buried his Son did weep very bitterly: to whom when one ſaid, his tears were all in vain. For that cauſe, quoth he, I do weep the more, because I cannot profit with weeping.

Too much ſadneſs in a man is as much to be condemned as over-much boldneſs in a woman is to be deſpiſed. *Bias.*

Lepidus by a long grief conceived of the misbehaviour of his wife ſhortned his own days.

To lament with tears the follies of our former life is profitable: but to grieve too much for worldly loſſes is a ſign of fooliſhneſs.

Per lacrymas argumentum deſiderii quærimus, dolorem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt.

Curæ leves loquuntur, ingentes ſtupent. Senec.

Of Neighbours.

Defin. *Neighbours are thoſe in whom we find towards us the greateſt bonds of charity; and not, as it is vulgarly taken, them that live near about us.*

THE greateſt love in us, next unto God, ought to be love towards our neighbours.

Whatſoever duties we perform in kindneſs towards our neighbours we perform unto God.

Love is the firſt foundation of marriage, and conjunction of neighbourhood.

The end of a man's being is the glory of his Creatour, and the love of his neighbour.

The love of neighbours appertains mightily unto ſalvation.

Men are not born for themſelves, but for their

Country

ountry, Parents, and Neighbours. *Cicero.*

All things on earth are created for men; and men created to worſhip God, and aid one another.

Whoſoever will follow nature muſt love his neighbour, and maintain ſociety.

Themiſtocles ſelling certain land, made it be proclaimed that it had a good neighbour. *Plutarch.*

No man may ſlander or lie for his profit, becauſe his gain is his neighbour's indignity.

Duty, and profit are two diſtinct things and ſeparated, belonging to our neighbours and our ſelves.

We muſt eſteem our neighbour's love as dearly as the pureſt gold.

It is more praiſe-worthy to relieve one neighbour, than to kill many enemies.

We muſt frame all our actions to the glory of God, the love of our neighbours, and the profit of the common-wealth.

The tidings of a bad man's burial comes never too late to the ears of his neighbour.

The envy of a bad neighbour is worſe than the ſting of a Serpent.

He that lives alone lives in danger: ſociety avoids many perils. *Marc. Aurel.*

The love of our neighbours binds us from unlawful actions againſt them.

Gold is proved in the furnace, and a neighbour's love tried in time of trouble.

That neighbour is to be well thought of which is ready in good will to help according to his power.

A rolling ſtone never gathers moſs, nor a fickle-minded man love amongſt honeſt neighbours.

The love of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

He is careleſs and uncharitable who will play at chess whilſt his neighbour's houſe is burning.

Good

Good turns done to unthankfull neighbours are water poured into open sieves.

Necessity ingendreth in a man war against him and malice to hurt his neighbour.

Ut in re rustica, non satis est ipsum bonum esse lonum, sed magni refert cujusmodi habeas & vicinum sic in vita, non satis est si ipsum integrum vi præstes, sed refert cum quibus habeas consuetudi

Nunc ego illud verbum experior vetus, Aliquid li esse propter vicinum malum. Plau.

Of Proverbs.

Defin. *Proverbs are onely sententious speeches of an tick authours, or the usual phrases begot by cust*

A Little stream serveth to drive a light Mill.

A small sum will serve to pay a short reckon

A lean fee is a fit reward for a lazy Clerk.

A rolling stone gathers no moss.

All is not gold that glistereth.

Where is nought to be had, the King loseth right.

It is good to strike the iron while it is hot.

The burned child dreadeth the fire.

Soft paceth goeth far.

Good wine needeth no bush.

Hunger is the best sauce.

Sweet meat must have sour sauce.

It is evil halting before a cripple.

Self doe, self have.

Harm watch, harm catch.

Too much of one thing is good for nothing.

Hot sup, hot swallow.

One scabbed sheep will infect a whole flock.

Like master, like man.

Look not a given horse in the mouth.

When the belly is full the bones would be at r

He that reckoneth without his hoſt muſt reckon twice.
A carrion Kite will never be a good Haw.
He robbeth *Peter* to pay *Paul.*
Too much familiarity breeds contempt.
Rome was not built in one day.
Better late thrive than never.
After death the Phyſician.
After dinner Muſtard.
No fire without ſome ſmoak.
A fool's bolt is ſoon ſhot.
All covet, all loſe.
After a ſtorm cometh a calm.
It is better to bow than to break.
Need makes the old wife to trot.
Death dealeth doubtfully.
More coſt, more worſhip.
It is an ill wind that blows good to none.
Much coin, much care.
Much meat, much malady.
Much learning, much ſorrow.
Look before you leap.
Time and Tide tarry for no man.
Like lips like lettice.
Many things chance between the cup and the lip.
What is bred in the bone will never out of the fleſh.
Every man for himſelf, and God for us all.
Bare words are no lawfull bargain.
It is good ſleeping in a whole ſkin.
The end trieth all.
In little meddling lieth much reſt.
Wake not a ſleeping Lion.
The veſſel will ſavour of the firſt liquor.
One Swallow brings not a Summer.
White Silver dies black lines.

Fire

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to be given to the eyes than to the ears.

Where many words are ſpoken, truth is held in ſuſpicion. *Stobæus.*

He that goeth a borrowing goeth a ſorrowing.

A friend in the Court is better than money in the purſe.

He gives twice that gives quickly.

He that ſpareth to ſpeak ſpareth to ſpeed.

Service willingly offered is commonly refuſed and ſuſpected.

A man's own manners do ſhape him either good or bad fortunes.

A near friend is better than a far-dwelling kinſman.

Diſcipulus prioris poſterior dies.

Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pithy and ſweet flowers of wit compiled in a ready and deliberate brain, and uttered in ſhort and elegant phraſes.*

HE that deſireth to make a good market for his wares muſt watch opportunity to open his ſhop.

Where the foundation is weak, the frame tottereth; and where the root is not deep, the tree falleth.

Where the knot is looſe, the ſtring ſlippeth; and where the water is ſhallow, no veſſel will ride.

Where ſundry flies bite, the gall is great; and where every hand fleeceth, the ſheep goeth naked. *Demoſt.*

He that talketh much and doeth little is like unto him that ſails with a ſide-wind, and is born with the tide to a wrong ſhore.

Eag

Eagles flie alone, and they are but sheep that always flock together.

The mean man must labour to serve the mighty, and the mighty must study to defend the mean.

Standing pools gather filth, and flowing rivers are always sweet.

He that bites of every weed to search out the nature, may light upon poison; and he that loves to be sifting of every cloud, may be smitten with a thunder-stroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wisedom, height of courage and largeness of magnificence get admiration.

Truth of word, meekness, courtesie, mercy and liberality stir up affection.

There is no man suddenly excellently good, or extremely evil; but grows either as he holds himself up in vertue, or lets himself slide to vice.

Cunning to keep is no less commendable than courage to command.

The court of affection is held by the racking steward Repentance. *S. P. S.*

As life without learning is unpleasant, so learning without wisedom is unprofitable.

He properly may be called a man, that in his behaviour governeth himself like a man, that is to say, conformable unto such things as Reason willeth, and not as the motions of sensuality will.

Examples of the dead that were good do profit men more to live well than the counsel of the wicked that be living, which doth inter and bury those that are now alive.

Far better it is to be a tenant of liberty, than a landlord of thrall.

He that makes himſelf a ſheep, ſhall be eaten of the Wolf.

He that loſeth favour on land to ſeek fortune at ſea, is like him that ſtared ſo long at a ſtar that he fell into a ditch.

Small helps joyned together wax ſtronger.

He is unworthy to be a Maſter over others that cannot maſter himſelf. *Pho.*

A maſter ought not to be known by the houſe, but the houſe by the maſter.

A buſie tongue makes the mind repent at leiſure.

By repentance we are drawn to mercy, without whoſe wings we cannot fly from vengeance.

Where the demand is a jeſt, the fitteſt anſwer is a ſcoff. *Archim.*

When Dogs fall a ſnarling, Serpents a hiſſing, and Women a weeping, the firſt means to bite, the ſecond to ſting, and the third to deceive.

A ſubtil Wolf will never hunt too near his own den.

Such as be born deaf or blind have commonly their inward powers the more perfect.

He that helpeth an evil man hurteth him that is good. *Crates.*

When that thing cannot be done that thou wouldeſt, then ſeek to compaſs that which thou knoweſt may be brought to paſs.

Contempt is a thing intolerable, foraſmuch as no man can think himſelf ſo vile that he ought to be deſpiſed.

Sudden motions and inforcements of the mind do often break out either for great good or great evil. *Hom.*

Many men labour to deliver themſelves from contempt, but more ſtudy to be revenged thereof.

It is the corrupting of the good to keep company with the evil.

The eye can never offend, if the mind would rule the eye.

Where there is diviſion there is confuſion. *Solon.*

That perſon is not worthy to live that taketh not care how to live well.

Negligence in private cauſes is very dangerous.

Solitarineſs is a ſlie enemy, that doth moſt ſeparate a man from doing well. *S. P. S.*

He that mindeth to conquer muſt be carefull.

Money borrowed upon uſury bringeth miſery, although for a time it ſeem pleaſant.

Of a ſhort pleaſure long repentance is the heir. *Xenocrat.*

Private loſſes may be holpen by publick pains.

Immoderate wealth cauſeth pride, pride bringeth hatred, hatred worketh rebellion; rebellion maketh an alteration and changeh Kingdomes.

That kind of contemplation that tends to ſolitarineſs is but a glorious title to idleneſs.

Liking is not always the child of beauty.

Jealouſie is the harbinger of diſdain.

All is but ſlip-wiſedom that wants experience.

Who will reſiſt love, muſt either have no wit, or put out his eyes.

Love is to a yielding heart a King; but to a reſiſting, a Tyrant. *S. P. S.*

Fear is the onely knot that knitteth a Tyrant's people to him, which once being untied by a greater force, they all ſcatter from him, like ſo many birds whoſe cages are broken. *S. P. S.*

Ambition and love can abide no lingring.

No thraldome to the inward bondage.

The right conceit of young men is, that they think they then ſpeak wiſely when they cannot underſtand themſelves.

He that will needs ſtir affections in others

muſt firſt ſhew the ſame paſſion himſelf.

Things loſt by negligence muſt be recovered by diligence.

As rewards are neceſſary for well-doers, ſo chaſtiſements are meet for offenders.

Vertue, like the clear heaven, is without clouds. *S. P. S.*

He that will blame another muſt firſt be blameleſs himſelf, eſpecially in the matter that he blameth another for.

Suſpicion breedeth care, and the effects of cruelty ſtir up a new cauſe of ſuſpicion.

It is beſt dealing with an enemy when he is at the weakeſt. *Aurel.*

The better ſort eſchew evil for ſhame, but the common people for fear of puniſhment.

Laws not executed are of no value, and as good not made as not practiſed.

Things that are wrongfully gotten have no certain aſſurance.

Not as men would, but as men may, and as the nature of things doth require, ſo ſhould they deal.

Where flatterers bear rule, things come to ruine. *Pompeius.*

Such is the man and his manners as his delight and ſtudy is.

By diligence and pains-taking all may be amended that is amiſs.

When things are in extremity, it is good to be of good chear, and rather endeavour to amend them, than cowardly to faint and deſpair of all.

They that truſt much to their friends know not how ſhortly tears be dried up.

God and nature do ſet all things to ſale for labour.

Great is the value of order and foreſight to govern things well.

Man

Man can better ſuffer to be denied than to be deceived.

Lingring is moſt loathſome, when neceſſity requireth haſte. *Quint.*

The carefulneſs of the wicked cauſeth the godly to look about them.

All paſſages are open to the ſtout and valiant minded man.

Flying tales and flattering news do never good to any State.

It is better to fight with an enemy at is own home, than for him to fight with us in our Country.

Private welfare is not to be preferred before the common-weal.

Wiſe men being wronged are to be feared of the wrong-doers.

Careleſs men are ever moſt nigh unto their own harm.

Fair promiſes make fools fain; and flatterers ſeek by diſcrediting others to benefit themſelves.

Good men ſometimes are in greater danger for ſaying the truth, than evil men for ſpeaking falſely. *Plaut.*

Of one inconvenience oftentimes ſuffered many miſchiefs commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeak.

A bold ſpeech upon a good cauſe deſerveth favour.

Sleep and food are enemies to the mourning which paſſion perſwadeth to be reaſonable. *S. P. S.*

Often ſuſpecting of others cometh of ſecret condemning our ſelves.

Advancement is the moſt mortal offence to envy.

Through diligence and care things may be redreſſed, which were by ſloth and negligence ſo born. *Aurel.*

He doeth wrong that giveth cauſe of war, not he

that seeketh the redress of wrong.

The less one feareth his enemy, the nigher he is to his own harm.

It is better to begin a war than to abide war.

Such as are careless in their own causes hardly can be carefull about other mens affairs. *Thales.*

Corupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger when we may have it, and are in need thereof.

These three chief points are necessarily belonging to a counsellour; to be bold, plain, and faithfull.

That City is of no value which is not of ability enough to punish wrong doers: neither is that Commonweal any thing worth at all where pardon and intercession prevail against Laws.

The mind of man is his guide in all things, and the same is onely to be instructed and trained up with knowledge and learning.

To know well, and to doe well, are the two points belonging to vertue. *Origen.*

Vertue is praised of many men, but very few desire to follow her effectually.

Honour got by vertue hath perpetual assurance. *Cicero.*

That man cannot long endure labour which wanteth his natural kind of rest.

The mind of man is man himself, and needeth continual teaching.

Though that all new chances cause presently new thoughts; yet thereby we attain more stedfastnes against mishaps to come.

After the unlawfull getting of a covetous father followeth the riotous spending of a prodigal son.

Ità vivendum est cum hominibus tanquam Deus videat; ità loquendum, tanquam Deus audiat.

Omni

Omnia præclara rara, nec quidquam difficilius quàm reperire quod sit omni ex parte in suo genere perfectum.

Of Similitudes.

Defin. *Similitudes, or Likeneſs, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a far different object.*

AS that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and imperfect: ſo that ſubject whoſe mind is drawn into ſundry practices of diſcord, working the diſquiet of a common peace and tranquillity, may be juſtly cut off, as an unprofitable part or canker in a Common-wealth.

As the vertue of a Prince is the chiefeſt authority of the Magiſtrate; ſo are the good conditions of the Rulers the beſt ſtay and ſtrongeſt defence of inferiours. *Plut.*

As he is not unfortunate which is poor and deformed; ſo they are not to be accounted happy which are onely rich and beautifull.

As plants meaſurably watered grow the better, but being watered too much are drowned and die: ſo the mind with moderate labour is refreſhed, but with over-much is utterly dulled. *Eraſmus.*

As any thing, be it never ſo eaſie, is hard to the idle; ſo any thing, be it never ſo hard, is eaſie to the wit well employed. *Ennius.*

As a ſhip having a-ſure Anchor may lie ſafe in any place: ſo the mind that is ruled by perfect reaſon is quiet every-where.

As that fire ſmoaketh not much which flameth at the firſt blowing: ſo the glory that brightly ſhineth at the firſt is not greatly envied at; but that which is long in getting is always prevented by envy.

As the man that drinks poiſon deſtroyeth himſelf

therewith: so he that admitteth a friend ere he perfectly knows him may hurt himself by too much trusting him.

As the perfect Gold, which is of a pure substance, sooner receiveth any form than the sturdy Steel, which is gross and massie metal: so womens effeminate minds are more subject to Affection, and are sooner fettered with the snare of fancy, than the hard hearts of men.

As golden pillars do shine upon the sockets of silver; so doth a fair face with a vertuous mind. *Perian.*

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediately cut it off, and cast it away, but either with straining it higher, or slacking it down lower, by little and little causeth it to agree: so should Rulers rather reform transgressours by small corrections, than seek to cast them away for every trespass.

As *Apollodorus* was wont to say of *Chrysippus's* books, that if other mens sentences were lest out, the pages would be void: so may we speak of Brokers; for if other men enjoyed their goods, their Warehouses would be quickly empty.

As the strong bitterness of the Aloe-tree taketh away the sweetness of the sweetest honey: so evil works destroy and take away the praise of good deeds.

As a vessel is known by the sound, whether it be whole or broken: so are men proved by their speech, whether they be wise or foolish. *Demost.*

As wine in *Plato's* opinion is the mother of verity: so love in *Iamblichus's* censure is the fruit of idleness.

As in feasts hunger is the best sawce: so of guests mirth is the best welcome.

As the occurrence of many things bringeth much trouble: so the considerations thereof procure experience.

Like

Like as a battered or crazed ship, by drinking in of water, not onely drowneth her self, but all those that are in her: so a Ruler, by using viciousness, destroyeth not himself alone, but all others besides that are under his government

As ignorant Governours bring their Country into many inconveniences: so such as are devilishly politick utterly overthrow the State.

As truth is the centre of Religion: so contrary opinions founded on evil examples are the corruptions of the world, and the bringers in of Atheism.

As it becometh Subjects to be obedient to their Sovereign: so it behoveth that the King be carefull for the commodity of his Common-weal. *Sigif.*

As there is no deliberation good that hangeth on delay: so no counsel is profitable that is followed unadvisedly.

As that Kingdom is most strong where obedience is most nourished: so that State is most dangerous where the souldier is most negligently regarded.

As no Physician is reputed good that healeth others, and cannot heal himself: so he is no good Magistrate that commandeth others to avoid vices, and will not shun evil himself. *Marc. Aurel.*

As the green leaves outwardly shew that the tree is not dry inwardly: so the good works openly testifie the zeal of the heart inwardly. *Eras.*

Like as a governour of a ship is not chosen for his riches, but for his knowledge: so should the chief Magistrate in every City be chosen rather for his wisedom and godly zeal, than for his wealth and great possessions.

As the goodness of wise men continually amendeth; so the malice of fools evermore increaseth. *Pyth.*

As they which cannot suffer the light of a candle, can much worse abide the brightness of the Sun: so

they that are troubled with small trifles would be more amazed in weighty matters.

As fire cast into the water is quickly quenched: so a false accusation against an honest life is soon extinguished.

As the Canker eateth and destroyeth iron: so doth envy eat and consume the hearts of the envious.

As the savour of stinking carrion is noisome to them that smell it: so is the speech of fools tedious to wise men that hear it. *Solon.*

As the wicked and malicious person is most hardly to commit the greatest crimes: so is he most cruel and ready wickedly to give sentence against another for the same offence.

As men eat divers things by morsels, which if they should eat whole would choak them: so by divers days we suffer troubles, which, if they should all come together, would make an end of us in one day.

As sin is natural, and the chastisement voluntary: so ought the rigour of justice to be temperate, so that the ministers thereof should rather shew compassion than vengeance; whereby the trespassers should take occasion to amend their sins past, and not to revenge the injury present. *Hermes.*

As when the wood is taken from the fire, and the embers quenched, yet nevertheless the stones oft-times remain hot and burning: so though the flesh be chastised with hot and drie maladies, or consumed by many years in travel, yet concupiscence abideth still in the bones. *Antist.*

As after great storms the air is clear: so after the floods of repentant tears the conscience is at quiet.

As darnel springeth up among good wheat, and nettles among roses: even so envy groweth up among vertues. *Theop.*

As the leaves of a book which is seldome [illegible]

will cleave fast together: even so the memory waxeth dull, if it be not often quickned.

Like as an Adamant draweth by little and little the heavy Iron, untill at last it be joyned with it: so vertue and wisedom draw mens minds to the practice thereof.

As a vessel cannot be known whether it be whole or broken, untill it hath liquor in it: so can no man be known what he is before he be in authority.

As it is great foolishness to forsake the clear fountains, and to drink puddle-water: so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As sight is in the eye, so is the mind in the Soul. *Sophoc.*

As desire is glad to imbrace the first shew of comfort: so is hope desirous of perfect assurance. *S. P. S.*

Ut ad cursum Equus, ad arandum Bos, ad indagandum Canis; sic homo ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus. Cicero.

Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest; sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is riotous excess, either in apparel or other ornaments: it is also a part of pride, and contrary to decency and comeliness.*

EXcess of bravery brings a man of much wealth quickly to poverty.

Pride joyned with many vertues choaks them all.

They that rather delight to deck their bodies than their souls, seem men rather created for their bodies than their souls.

Excess in vanity hath never end.

Theft or violent death ever waiteth at the heels of excess.

They

They never can be carefull to keep a meane in husbanding another man's wealth which are careleſs in beſtowing their own ſubſtance upon exceſs.

To ſpend much beyond power, and hope much upon promiſes, make many men beggars which were left wealthy.

He that employeth his ſubſtance in bravery ſhall quickly bring his eſtate to beggary.

The cauſe why bravery is ſo much eſteemed, is the reſpect the world taketh of the outward appearance, neglecting the inward excellence.

There are three things that coſt dearly and conſume quickly; a fair woman that is unchaſt, a rich garment that hath many cuts, and a wealthy ſtock on an ill husband.

A fool cloathed in a gay garment if he get any courteſie, may thank his weed, and not his wit. *Archim.*

As the weed cannot be eſteemed pretious for the fair flower which it beareth: ſo ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel conſumed with moths: what folly is it then for men to delight in that which the light wind can waſt, and the ſmall worm deſtroy?

He that waſteth his wealth to follow every faſhion, and ſpendeth his ſubſtance to maintain his bravery, may be counted the Mercer's friend, the Taylor's fool, and his own foe. *Bias.*

Rich cloaths are beggars weeds to a diſcontented mind.

Bravery of apparel is nothing worth, if the mind be miſerable.

Deſire of that we cannot get torments us, hope of that we may have comforts us, and the bravery of that we poſſeſs makes us become proud.

As

As oil being cast upon the fire quencheth not the flame: so bravery bestowed upon the body never humbleth the soul.

As it is no wisedom in admiring the scabbard to despise the blade: so it is mere folly to praise a man for his bravery, and discommend him for his decency.

Rain can never cause the Corn to bring forth any fruit which is sown upon hard stones; nor can speech perswade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of pride, and nets of riotousness.

As a man would judge one to be ill at ease that weareth a plaster upon his face; or one that hath been scourged, to be punished by the Law: so doth painting betoken a diseased soul marked with adultery.

Woe to that beauty which sleepeth not with the face. *Horace.*

If by the Civil Law the Child may have an Action of the Case against him which shall deface the Pourtraicture of his Father; we may imagine how much it displeaseth God, if by artificial painting we seek to correct his workmanship.

Painting hastens wrinckles before old age comes. *Chrys.*

Those which are curious in decking of the body despise the care of the soul.

All kind of painting, artificial garnishing, and colouring of hair, was forbidden among the *Spartans.*

Splendida sit nolo, sordida nolo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of Boasting.

Defin. *Boasting is a part of pride, wherein a man seeketh to extoll himself vain-gloriously beyond his deserving,*

ving, or the repute of the world for any action done.

A Dog that barketh much will bite but little: and the man that uſes to make great promiſes will yield but ſmall performance in the end.

Good wits are often hindred by ſhamefacedneſs, and perverſe conceits are boldened by impudency.

Many mens threatnings be more fearfull in hearing than hurtfull in effect.

He boaſteth in vain of his great Lineage, that, having no goodneſs in himſelf, ſeeketh to be eſteemed for the Nobility of his Anceſtours.

Great offers are often promiſed in words, and ſeldom performed in deeds.

There be many who can boaſt of battels that never fought in the fields.

Where the matter it ſelf bringeth credit, a man for his gloſs deſerveth ſmall commendation.

Great boaſt giveth leaſt courage, and many words are ſigns of ſmall wit.

Arrogancy is always accompanied with Folly, Audacity, Raſhneſs, Inſolency and Solitarineſs. *Plato.*

A boaſting tongue is a manifeſt ſign of a cowardly heart. *Bias.*

Craſſus boaſting of his mighty Army, was pretily anſwered, It is not their multitude which followthee, but thy courage in leading them, which doth make thee famous.

No man may truly brag of what he hath, for what he hath may be loſt. *Eur.*

Tully gloried in that he had amplified the Latine Tongue.

The world can boaſt of nothing but vanity, neither vanity brag of any thing more than the end.

He that boaſteth himſelf to know every thing

is most ignorant: and he that presumeth to know nothing is wise. *Plato.*

Boast is but the scum of thought, vanishing with fading pleasure, and entertained by foolish objects.

Great threatnings are like big winds; they bluster sore, but they end soon.

It is a foolish boast whereby men make manifest their own ignorance.

Where good Wine is, there needs no Garland: and where vertues are, there needs no commendation.

Of few words ensue many effects; of much boasting small belief.

Those that boast most fail most; for deeds are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, than to brag or to boast vainglorioously any thing in our own commendation. *Vanam gloriam semper sequitur infamia; & qui insolenter se jactat gloriâ incidit in ignominiam.*

Phidias *sui similem speciem inclusit in clypeo* Minervæ, *cùm inscribere liceret.*

Of Nature.

Defin. *Nature is that spirit or divine reason which is the efficient cause of natural works, and the preserving cause of those things that have being through the onely power of the heavenly Word, which is the work-master of nature and of the whole world, and hath infused into every thing a lively virtue and strength, whereby it increaseth and preserveth it self by a natural faculty.*

NAture in despight of time will frown at abuse.

Nature hath a certain predominant power over the mind of man.

The

The man that lives obedient to nature can never hurt himself thereby.

Actions wrought against Nature reap despight; and thoughts above Nature disdain.

As Art is a help to nature, so is experience the trial and perfection of Art.

As nature hath given beauty, and vertue given courage; so nature yieldeth death, and vertue yieldeth honour.

Nature is above Art in the ignorant, and Vertue is esteemed all things of the wise.

It is hard to streighten that by art which is made c ooked by nature. *Peri.*

Nature is placed in the Eye, Reason in the Mind, but Vertue in both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth beasts, but Reason ruleth the hearts of men.

Such as live according to nature are never poor, and according to the opinion of men, are never rich; because nature contenteth her self, and opinion doth infinitely covet.

Philip, King *Alexander's* Father, falling upon the sands, & seeing there the mark & print of his body, said, How little a plot of ground is nature content with? and yet we covet the whole world.

The God which is the God of nature doth never teach unnaturalness. *S. P. S.*

Nature is higher-prized than Wealth, and the love of Parents ought to be more pretious than dignity.

Fire cannot be hid in straw, nor the nature of man so concealed but at last it will have its course.

In nature nothing is superfluous. *Arist.*

Where nature is vicious, by learning it is amended; and where it is vertuous, by skill it is augmented.

There

There is no greater bond than duty, nor straiter law than nature: and where nature enforceth obedience, there to resist is to strive against God. *Lactan.*

Liberal Sciences are most meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing up is a blind guide; Learning without nature wanteth much; and Use without the two former is unprofitable.

Nature being always in a perpetual motion desireth to be driven to the better part, or else she suffereth her self to be weighed down as a balance to the worser.

Nature is our best guide, whom if we follow, we shall never go astray. *Arist.*

Nature friendly sheweth us by many signs what she would, what she seeketh, and what she desireth: but man by some strange mean waxeth deaf, and will not hear what she gently counselleth.

Nature is a certain strength and power put into things created by God, who giveth to each thing that which belongeth unto it.

Quod satiare potest dives natura ministrat;
Quod docet infrænis gloria, fine caret.

Hoc generi hominum à natura datum, ut qua in familia laus aliqua fortè floruerit, hanc ferre qui sunt ejus stirpis (quod sermo hominum ad memoriam patrum virtute celebratur) cupidissimè persequuntur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetual battel, and a sharp skirmish, wherein we are one while hurt with envy, another while with ambition, and by and by with some other vice; besides the sudden onsets given upon our bodies by a thousand sorts of diseases, and flouds of adversities upon our spirits.*

Life

Life is a pilgrimage, a shadow of joy, a glass of infirmity, and the perfect path-way to death.

All mortal men suffer corruption in their souls through vice, and in their bodies through worms.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to live, than not to know how to live. *Salust.*

It is hard for a man to live well, but very easie to die ill.

If a good man desire to live, it is for the great desire he hath to doe good: but if the evil desire to live, it is for that they would abuse the world longer.

The children of vanity call no time good, but that wherein they have according to their own desire, and doe nothing but follow their own filthy lusts.

Man's life is like lightning, which is but a flash; and the longest date of years but a Baven's blaze.

Men can neither inlarge their lives as they desire, nor shun that death which they abhor. *Menan.*

A detestable life removeth all merit of honourable burial.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue. *Guevara.*

The man that desireth life, and feareth death, ought carefully to govern his tongue.

Life is short, yet sweet. *Eurip.*

Life to a wretched man is long; but to him that is happy, very short. *Menan.*

Man's life is a warfare. *Seneca.*

The mortal life which we enjoy is the hope of life immortal. *Aug.*

An undefiled life is the reward of age. *Aug.*

N

No man is so old but he thinketh he may yet live another year. *Hieron.*

The breath that maintaineth life endeth it.

A good life is the readiest way to a good name. *Aurel.*

Better it is to be careful to live well, than desirous to live long.

A long life, hath commonly long cares annexed with it.

Most men in these dayes will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fools, when they hate their life, will yet desire to live, for the fear which they have of death. *Crates.*

Man's life is lent him for a time; and he that gave it may justly demand it when he will.

They live very ill who always think to live.

To a man in misery life seemeth too long; but to a wordly-minded man living at pleasure life seemeth too short. *Chilo.*

What a shame is it for men to complain upon God for the shortness of their life, whenas they themselves, as short as it is, do through riot, malice, murthers, care and wars, make it much shorter, both in themselves and others? *Theophrastus.*

——— *hoc est*
Vivere bis, vitâ posse priore frui.
Est nostra vino vita quàm similima;
Acescit, est quum reliqua parva portio.

Of the Soul.

Defin. *The Soul is a created substance, invisible, incorporeal, immortal, resembling the image of her Creatour; a spirit that giveth life to the body whereunto it is joyned; a nature always moving it self, capable of reason and the knowledge of God, to love him,*

him, as being meet to be united to him through love to eternal felicity.

THE greateſt thing that may be ſaid to be contained in a little room, is the Soul in a man's body. *Plato.*

An holy and undefiled Soul is like Heaven, having for the Sun, Underſtanding, and the zeal of Juſtice and Charity; for the Moon, Faith; and vertues for the Stars.

Every Soul is either the Spouſe of Chriſt, or the Adultereſs of the Devil. *Chryſ.*

The mind is the eye of the ſoul. *Plat.*

The Soul is compounded of Underſtanding, Knowledge, and Senſe, from which all Sciences and Arts proceed; and from theſe ſhe is called reaſonable.

The Soul is divided into two parts: the one ſpiritual or intelligible, where the diſcourſe of reaſon is; the other brutiſh, which is the ſenſual will, of it ſelf wandring where all motions contrary to Reaſon reſt, and delighting onely to dwell where evil deſires do inhabit.

The actions of the Soul are Will, Judgment, Senſe, Conceiving, Thought, Spirit, Imagination, Memory, and Underſtanding.

The incomparable beauty of the Soul is Prudence, Temperance, Fortitude, and Juſtice.

All the felicity of man, as well preſent as to come, dependeth on the Soul. *Clem.*

The Soul is the organ and inſtrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his divine power and nature.

The ſweeteſt reſt and harbour for the Soul is a conſcience uncorrupted.

The Soul payeth well for hire in the body, conſidering what ſhe there ſuffereth.

The

The ſoul of the juſt man is the ſeat of Wiſedom.

The body is the ſepulchre of a dead ſoul.

The ſoul is the breathing of God. *Ambr.*

If thy ſoul be good, the ſtroak of death cannot hurt thee, for thy ſpirit ſhall live bleſſedly in heaven. *Baſil.*

As they that have healthfull bodies eaſily endure both cold and heat: ſo they that have a ſtayed and ruled ſoul have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that deſtroyeth the ſoul, but a bad life.

A ſound ſoul correcteth the naughtineſs of the body.

All mens ſouls are immortal, but the ſouls of the righteous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the mind, that the body thereby may be preſerved from danger.

The diſeaſes of the body are eaſie to be cured; but for the malady of the mind no medicine can be found.

The pleaſure of the mind excelleth the pleaſures of the body.

By what other name canſt thou call the ſoul, than a dwelling in a man's body?

It is as great charity to edify the ſoul, as to ſuſtain the body. *Bern.*

The nobility of the ſoul is always to be thought upon.

The ſoul in the fleſh is as amongſt thorns. *Bern.*

The ſoul is the natural perfection of the body. *Aug.*

The body conſidereth nothing but what is preſent; the mind conceiveth what is paſt, and what is to come.

The

The soul of man is an incorruptible substance, ap[t] to receive either joy or pain, both here and elsewhe[re] *Solon.*

While the soul is in the company of good people it is in joy; but when it is amongst evil men, it is i[n] sorrow and heavinesse.

As the body is an instrument of the soul, so is th[e] soul an instrument of God.

The body was made for the soul, and not the so[ul] for the body.

Look how much the soul is better than the bod[y] so much more grievous are the diseases of the so[ul] than the griefs of the body. *Diogenes.*

By the justice of God the soul must needs be im[-] mortal, and therefore, no man ought to neglect it for though the body die, yet the soul dieth not.

The delights of the soul are to know her Maker, consider the works of heaven, and to know her ow[n] state and being.

Tres vitales spiritus creavit Omnipotens: unu[s] qui carne non tegitur; alium, qui carne tegitur. s[ed] non cum carne moritur; alium, qui carne tegitur, [et] cum carne moritur: primus Angelorum, secundus h[o]minum, tertius brutorum est.

Of the Senses.

Defin. *Senses are the powers of soul and body, in nu[m]ber five; Seeing, Hearing, Smelling, Tasting, a[nd] Touching.*

Of Seeing.

Tully would never leave untill the Eye, the E[ar] the Mouth, and every Sense of his Audito[r] were full.

The eyes were given to men to be as it were th[e] watch-towers and sentinels, the giders and leader[s] the body.

Of more validity is the sight of one eye than the attention of ten ears; for in that a man seeth is assurance, and that he heareth may be an errour.

The sight, the affections and the hands, are instruments to gather bribes.

What can saying make them believe whom seeing cannot perswade? *S. P. S.*

A wanton eye is a messenger of an unchaft heart. *August.*

Marcus Varro was surnamed *Strabo* for his quick sight, that from *Lilybæum*, a Promontory in *Sicilia*, could tell the number of the sail of ships which came out of the haven of *Carthage*.

He that is born blind is wiser than the deaf or dumb. *Aristotle*.

Blindness it self commends the excellency of sight. *August.*

The eye is the most precious part of the body; and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather of the soul, which is lodged in it.

The sight is the chiefest sense, and the first mistress that provoketh men forward to the study and searching of knowledge and wisedom.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight. *Bernard.*

That which the eye seeth the heart is often grieved at.

The sense of the eye answereth to the element of fire.

Man onely of all creatures seeth and contemplateth at once.

Nihil est difficilius quàm à consuetudine oculorum mentis aciem abducere.

Totius hominis debilitas est oculos perdidisse.

Hearing,

Hearing.

THE Ear trieth the words, as the Mouth taſteth meat.

To whomſoever at the firſt the ſenſe of Hearing is denied, to them the uſe of the Tongue ſhall never be granted.

As a ſtone caſt into the water maketh many rounds: ſo a ſound that is begotten in the air hath his circles, which are multiplied untill they come to the ear. *Ariſtotle.*

The ears of a Man and the ears of an Ape are not to be moved.

Pliny writeth a wonderfull example of the ſenſe of Hearing; that the battel which was fought at *Sybaris* the ſame was heard at *Olympia*, the places being above five hundred miles diſtant.

The ſenſe of Hearing is anſwerable to the element of Air.

Qui audiunt, audita dicunt; qui vident, planè ſcium. Auris, prima mortis janua, prima aperiatur & ultima.
Bernardus.

Smelling.

THE ſenſe of Smelling is nearly conjoyned with the ſenſe of Taſting.

The ſenſe of Smelling is not onely for pleaſure but profit.

Albeit every thing that ſmelleth well hath not always a good taſt; yet whatſoever a man findeth good to his taſt, the ſame hath alſo a good ſmell; and that which is found to have an ill reliſh, the ſame hath alſo a bad ſmell.

Sweet ſmells are good to comfort the ſpirits of the head, which are ſubtil and pure, and ſtinking ſavours are very hurtfull for the ſame.

The ſenſe of Smelling agreeth with the air and

because smells are stirred up by heat, as smoak by fire; which afterwards by means of the air are carried to the sense of smelling.

—*Non bene olet, qui bene semper olet.*

Odore morum fama dijudicat colorem conscientiæ. Bernardus.

Tasting.

THE sense of tast is that sense whereby the mouth judgeth of all kinds of tast.

He that hath not tasted the things that are bitter is not worthy to tast things which are sweet.

The judgment of tast is very necessary for man's life, and especially for the nourishment of all living creatures; because all things which the earth bringeth forth are not good for them.

This sense of Tasting answereth to the element of Air.

Intellectus saporum cæteris est in prima linzua, homini in palato.

Gustus mercatum invitat. Euripides.

Touching.

THE sense of Touching answereth the Element of Earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together and throughout, and such as takes more fast and sure hold than any of the rest.

The sense of Touching, although it be the last, yet is the ground of all the rest. *Aristotle.*

One may live without Sight, Hearing, and Smelling; but not without Feeling.

Sensuum ita clara judicia & certa sunt, ut si optio nature nostræ detur, & ab ea Deus aliquis requirat, Contentne sit suis integris incorruptisque sensibus, an consulet melius aliquid; non videam quid quærat amplius. Cicero.

Nos Aper Auditu, Lynx visu, Simia gustu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defin. *Our Children are the natural and true issues of our soul, of the same mould and temperance, begot by the work of nature, and made by the power of the Almighty.*

CHildren are a blessing of God, bestowed upon man for his comfort.

Children, according to their bringing up, prove either great joy, or great grief to their Parents.

He is happy that is happy in his Children.

Where we behold our Children, we see a new light. *Theocritus.*

A good Son is a good Citizen. *Stob.*

The Child is not bound in duty to those Parents of whom he never learned any vertuous instruction.

Whatsoever good instructions Children learn in their youth, the same they retain in their age.

The wicked example of a Father is a great provocation of the Son to sin.

Nothing is better to be commended in a Father, than the teaching of his Children by good example as much as by godly admonition.

Children by their lascivious and ungodly education grow in time to be persons most monstrous and filthy in conversation of living.

The fault is to be imputed to the Parents, if Children for want of good bringing up fall to any unhonest kind of life.

As those men which bring up Horses will first teach them to follow the bridle: so they that instruct Children ought first to cause them to give ear to that which is spoken.

Men ought to reach their Children liberal Sciences

no

not becauſe thoſe Sciences may give any vertue, but becauſe their minds by them are made apt to receive any vertue. *Seneca.*

Thoſe Children which are ſuffered either to eat much or ſleep much be commonly dull-witted and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print: ſo is a young Child apt to receive any kind of learning.

The Child that hath his mind more conſtant than his years, yields much hopes of a ſtayed and toward age.

He that letteth his Son run at his own liberty ſhall find him more ſtubborn than any head-ſtrong Colt when he cometh to be broken. *Bias.*

The beſt way to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing ſinketh deeper nor cleaveth faſter in the mind of man than thoſe rules which he learned when he was a Child.

That Son cannot but proſper in all his affairs which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he did for thee when thou waſt young.

Thou haſt lived long enough, if thou haſt lived to relieve the neceſſity of thy Father in his old age.

The law of nature teacheth us that we ſhould in all kindneſs love our Parents.

Thoſe Children that deny dutyfull obedience unto their Parents are not worthy to live.

Solon made a Law, that thoſe Parents ſhould not be relieved in their old age by their Children which cared not for their vertuous bringing up.

We ought to give good examples to our Children

because if they see no uncomelineſs, they ſhall be inforced to follow goodneſs and vertue. *Xenophon.*

The *Lacedæmonians* anſwered *Antipater*, that they would rather die than give him their children, which he demanded for hoſtages: ſo great account made they of their education.

Such as leave great riches to their children, without ſeeing them brought up honeſtly, are like unto them that give much provender to young horſes, but never break them at all; for ſo they wax fat, but unprofitable. *Socrates.*

He which maketh his ſon worthy to be had in eſtimation hath done much for him, although he leave him but little wealth.

Children ought to learn that which they ſhould doe when they are men. *Aug.*

No puniſhment can be thought great enough for that child which ſhould offer violence to his Parents, whom (if there were an occaſion offered) he ſhould be ready to defend with the loſs of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no laws for Parricides, anſwered, that he thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſſidet religionem paternus materniſque ſanguis: ex quo ſiqua macula concepta eſt, non modo elui non poteſt, verùm eousque permanat ad animum, ut ſummus furor atque amentia conſequatur eam.

Of Youth.

Defin. *Youth is the fourth age of man: then do men grow in body, in ſtrength and reaſon, in vice and vertue; and at that age the nature of a man is known, and whereunto he bendeth his mind, which before could*

could not be discerned, by reason of the ignorance of his age.

THE deeds that men commit in their youth were never yet found so upright and honest, but it was thought more praise-worthy to amend them than to declare them.

Youth, that heretofore delighted to try their vertues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonness, liberty, youth and riches, are always enemies to honesty. *Solon.*

Youth going to wars ought to heed nothing but good and evil renown. *Eur.*

It is very requisite that youth be brought up in that part of learning which is called Humility. *Lactan.*

A man followeth all his life-long his first addressing in his youth: as if a tree blossome not in the Spring, it will hardly bear fruit in Autumn.

As the Cypress-tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth: so unbridled youth, the more it is by grave advice counselled, or due correction controlled, the sooner it falleth to confusion.

Where vice is embraced in youth, there commonly vertue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young years make their account onely of the glistring shew of Beauty: but gray hairs respect onely the perfect substance of Vertue.

The mind of a young man is momentany, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind; his fancy fired with every new face, and his mind moved with a thousand sundry motions, loathing that which of late he

did love, and liking that for which his loving mind doth luſt; frying at the firſt, and freezing at the laſt.

The follies that men commit in their youth are cauſes of repentance in old age.

Cupid alloweth none in his Court, but young that can ſerve, freſh and beautifull to delight, wiſe that can talk, ſecret to keep ſilence, faithfull to gratifie, and valiant to revenge his miſtreſs's injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in ſight, and unſavoury in the ſmell.

Youth if it bluſh not at beauty, and carry an antidote of wiſedom againſt flattery, folly will be the next Haven he ſhall harbour in.

He that in youth guideth his life by Reaſon ſhall in age find the ready foot-path from ruine. *Theopomp.*

There is nothing ſweeter than youth, nor ſwifter, decreaſing while it is increaſing.

Young willows bend eaſily, and green wits are intangled ſuddenly.

So tutour youth, that the ſins of age be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honeſt manners.

Noble wits corrupted in their youth with vice are more ungracious than Peaſants born barbarous.

Youth well inſtructed maketh age well diſpoſed.

He is moſt perfect which adorneth youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be inſtructed.

The impreſſion of good doctrine ſtampt in youth no age nor fortune can out-wear.

Examples are the beſt leſſons for youth.

The humour of youth is, never to think that good

good whoſe goodneſs he ſeeth not. *S. P. S.*

The death of youth is a ſhipwreck.

Youth ought to uſe pleaſure and recreation but as natural eaſe and reſt.

The inſtructions which are given to youth ought not to be tedious: for being pithy and ſhort, they will the ſooner hear them, and the better keep them.

Young men are no leſs bound to their Tutours for the vertues they teach them, than to their Parents for the life they give them.

Semper magni ingenii adoleſcentes refrænandi potius à gloria quàm invitandi ſunt: amputanda ſunt plura illi ætati, ſi quidnam efflореſcit ingenii laudibus. Vicina eſt lapſibus juventus, quia vernarum æſtus cupiditatum fervore calentis ætatis inflammatur.

Of Muſick.

Defin. *Muſick is an inſearchable and excellent art, in which by the true concordance in ſounds a ſound of harmony is made, which rejoyceth the ſpirits, and unloadeth grief from the heart, and conſiſteth in time and number.*

THE moſt commendable end of Muſick is the praiſe of God.

Diſagreeing Muſick and vain paſtimes are the hinderance of delight.

The brutiſh part of the ſoul, depending of the ſeeing beaſt without reaſon, is that which is pleaſed and ordered by ſounds and Muſick.

Muſick is fitter for funerals than feaſts, and rather meet for paſſions of anger than daliance and delight. *Euripides.*

Muſick uſed moderately, like ſleep, is the bodie's beſt recreation.

Love teacheth Muſick, though a man be unskilfull. *Plut.*

Musick is the gift of God.

The better the Musick, the more delighted in.

To sing well and live ill, is abominable before God.

Nothing ravisheth the mind sooner than Musick, and no Musick is more sweet than Man's voice.

There is no Law to be compared with Love, nor any Art to the Art of Musick.

The ignorance of Musick hindreth the understanding of the Scriptures.

One day takes from us the credit of another; and one Musick extinguisheth the pleasure of another.

Musick overcometh the heart; and the heart ruleth all the other members.

Beauty is no beauty without Vertue, and Musick no musick without Art.

Musick is a comfort to the mind oppressed with melancholy.

That Musick loseth most his sound and grace which is bestowed upon a deaf man.

It is impossible with great stroaks to make sweet musick.

The loud sound of Drums and Trumpets is counted a Captain's warfaring musick. *Bias.*

Shame and danger are Pride's musicians.

Hope is grief's best musick, and overcomes the desire of the soul.

Musick over our souls is both Queen and mistress.

All things in this world are but the musick of inconstancy.

Musick, which comforts the mind, hath power to renew Melancholy.

All things love their likes, and the most curious ear the delicatest musick.

Too much speaking hurts, too much galling smarts, and too much musick glutteth and distempereth.

Youth ought to exercise themselves in Musick, and to

to imploy their time in those harmonies which stir up to commendable operations and moral vertues tempering desire, greedines and sorrows; forasmuch as musick consisteth in certain proportions and concord of the voice.

Musick is the Load-stone of fellowship, the chearfull reviver of dulled spirits, and sole delight of Dancing.

Sylvestres homines sacer interpresque Deorum
Cædibus & fœdo victu deterruit Orpheus;
Dictus ob id lenire Tigres rabidosque Leones.
Ut quidam magnetes ferrum attrahunt, & Theamedes, qui in Æthiopia nascitur, ferrum abigit repuitque: ità est musicæ genus quod sedes affectus, est quod incitet.

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightnes of the heart, judicially observing the true time and measure of Musick.*

Time and Dancing are twins, begot together: Time the first-born, being the measure of all moving; and Dancing the moving of all in measure.

Dancing is Love's proper exercise.

Dancing is the child of Musick and Love.

Love brought forth the three Graces with hand in hand, dancing an endless round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is, The fair character of the world's consent, The heaven's great figure, & earth's ornament.

The Virgins of *Basil* on the Festival-days use to dance publickly, without the company & leading of men, and to sing chast Songs: and by this means Effeminacy, Idleness and Lasciviousness being avoided,

they become the mothers of well-knit and manly Children.

Pyrrhus's play was invented in *Crete*, for the Souldiers to exercise themselves in Arms, wherein he taught divers gestures, and sundry shifts in movings; whence it proceedeth that the first use of Wars was a kind of Dancing in Arms, as *Dionysius Halicarnasseus*, in his seventh Book, testifieth.

When the Mermaids dance and sing, they mean certain death to the Mariner.

When the Dolphins dance, some dangerous storm approacheth.

The soberer and wiser sort among the Heathen have utterly disliked dancing; and among the old *Romans* it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and Excess.

Sempronia, a *Roman* Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousnes, for more than necessary expertnes in footing a Dance.

Plato and *Aristippus* being invited to a banquet by *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am born a man, and know not how to demean my self in such womanish effeminacy. *Aristippus* arrayed himself in Purple, and prepared himself to dance, with this answer, At the Solemnities of our Father *Liber* a chast mind knoweth not how to be corrupted.

Callisthenes, King of *Sicyon*, having a daughter marriageable, commanded that it should be proclaimed at the Games of *Olympus*, that he that would be accounted *Callisthenes*'s Son-in-Law should within

sixty

sixty days repair to *Sicyon*. When many wooers had met together, *Hippoclides* the *Athenian*, son of *Tisander*, seemed the fittest: but when he had trod the Laconick and Antick measures, and had personated them with his legs and armes, *Callisthenes* stomaching it, said, O thou son of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, father of *Ladislaus*, was wont to say, that Hunting was the exercise of a man, but Dancing of a woman.

Frederick the third, Emperour of *Rome*, would often use to say, that he had rather be sick of a burning Fever than give himself to Dancing.

Alphonsus, that most puissant King of *Arragon*, and *Sicily*, was wont to tax the French-men of great lightness, who the more ancient in years they waxed, the more they delighted themselves with vain and frantick dancing.

The same *Alphonsus*, when he had beheld a woman dance very lasciviously and impudently, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputing dancing to be a kind of franticknes: *Sibilla* the Propheteſs never yielding any Oracle, except possessed first with a fury.

The same noble King hearing that *Scipio* was wont to recreate himself with dancing, said, that a Dancer did differ nothing from a Mad-man, but onely in the length of time, the one being mad so long as he liveth, the other whilst he danceth. *Alphon.*

The *Romans*, *Lacedæmonians*, and other well-ordered Common-wealths, banished out of their Countries all vain pleasure, and above all Dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing have oftentimes

lost

loſt their Honours, which before they had long nouriſhed: and Virgins by it learn that which they had been better never to have known. *Plutarch.*

Tully finding fault with an enemy of his, called him in deriſion a brave Dancer.

They which love dancing too much ſeem to have more brains in their feet than their head, and think to play the fools with reaſon. *Terence.*

A lamentable tune is the ſweeteſt muſick to a woefull mind. *S. P. S.*

Muſick is the ſweet-meat of ſorrow.

In the ſea of Hiſtories mention is made of an Archbiſhop of *Magdeburg*, who broke his neck dancing with a Damoſel.

He danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo* to be the wiſeſt man in all *Greece*, was not aſhamed in his old age to learn to dance, extolling daneing with wonderfull praiſes.

It is neceſſary that our foot-ſteps be as well ruled as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their ſteps to be heard again.

Apud antiquos tanto in pretio habita eſt ſaltatio, ut populi Præſides & Anteſignani Præſultorum nomine honorarentur.

Saltatio non ad pudicos, ſed adulteros, pertinet.

Of Man.

Defin. *Man is a creature made by God after his own Image, juſt, holy, good and right by nature; and compounded of ſoul and body: of ſoul, which was inſpired of God with ſpirit and life; and of a perfect natural body, framed by the ſame power of God.*

A Man

A Man may be without fault, but not without ſin. *Aug.*

Man was created to ſet forth the glory of his Creatour, and to ſpeak and doe thoſe things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelf. *Hero.*

Man's nature is deſirous of change.

Man was wonderfully created, more wonderfully redeemed. *Auguſt.*

Man is the example of Imbecillity, the prey of Time, the ſport of Fortune and Envy, the Image of Unconſtancy, and the very ſeat of Phlegm, Choler and Rheums. *Plut.*

A good man always draweth good things out of the treaſury of his heart, and a wicked man that which is wicked. *Chryſ.*

Man is ſo excellent a creature, that all other creatures are ordained for his uſe.

The duty of man conſiſteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is onely a breath and a ſhadow, and all men are naturally more inclined to evil than goodneſs, and in their actions are frail and unconſtant as the ſhadow of ſmoak.

The end of men's knowledge is Humiliation and Glory. *Bonaven.*

Man wilfully-minded depriveth himſelf of all happineſs.

Miſeries have power over man, not man over miſeries.

To the greateſt men the greateſt miſchiefs are incident.

Whatſoever chanceth to one man may happen likewiſe to all men.

Man

Man by nature keepeth no measure in his Actions, but is carried away through the violence of his sundry passions.

No creature but man hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beast, onely comforting himself with confidence.

To every man belong two powers, a desire, and an opinion: the first body-bred, leading to pleasure, the other soul-bred, leading to good things.

Opinion and desire hold in man great controversies: for when opinion is victor, then he is sober, discreet and chast; but when desire overcometh, he is riotous, wild and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded: the body of man, being earth, shall return to earth; and the soul, being immortal, shall enter into immortality.

A man that passeth his life without profit (as one unworthy to live) ought to have the rest of his life taken from him. *Plato.*

As much as a man is from head to foot, so much is he between his two longest fingers ends, his armes being stretched out. *Pliny.*

All men are by nature equal, made all of the earth by one workman; and, howsoever we deceive ourselves, as dear unto God is the poor Peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man when he hath age to know misery.

The Philosophers knew man's imperfections, but could never attain to know the true cause of them.

Nonne vides hominum ut celsos ad fidera vultus.

Sust.

Suſtulerit Deus, ac ſublimia finxerit ora;
Dum pecudes, volucrúmq; genus, formáſq; ferarum
Segnem atque obſcœnam paſſim ſtraviſſet in alvum?

Of Choice.

Defin. *Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and the more noble part of his mind, always joyned with Reaſon.*

HE that makes his choice without diſcretion doth ſow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience than a miſchief; and to be counted a little fond than altogether fooliſh.

In chuſing a Wife, chuſe her not for the ſhape of her body, but for the good qualities of her mind; not for her outward perſon, but her inward perfection.

He that chuſeth an apple by the skin, and a man by his face, may be deceived in the one, and overſhot in the other.

He that is free, and willingly runneth into Fetters, is a fool; and whoſoever becometh Captive without conſtraint, may be thought either wilfull or witleſs.

If the eye be the chuſer, the delight is ſhort; if the will, the end is want; if reaſon; the effect is wiſedom. *Theopomp.*

If thou chuſe beauty, it fadeth; if riches, they waſt; if friends, they wax falſe; if wiſedom, ſhe continues.

Chuſe thy friend, not by his many vows, but by his vertuous actions: for who doeth well without boaſt, is worthy to be counted a good man; but he that vows much, and performs nothing, is a right worldling. *Chilo.*

In chuſing a Magiſtrate, reſpect not the riches he hath

hath, but the Vertues he injoyeth: for the rich man in honour feareth not to covet, the vertuous man in all fortunes is made for his Country. *Solon.*

It is a presage of good fortune to young Maidens, when flowers fall from their hats, fallhood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things: in Broakers wares, Courtiers promises, and Womens constancy.

Jealousie is the fruit of rash election. *S. P. S.*

We chuse a fair day by the gray morning, the stout moil by his sturdy limbs; but in the choice of pleasures we have not election, sith they yield no use. *Bodinus.*

Zeno of all vertues made his choice of Silence; for by it, saith he, I here other mens imperfections, and conceal mine own.

All sweet choice is sour, being compared with the sour choice of sweet love.

Who chuseth Love chuseth fear and tears.

After the choice of a momentany pleasure ensueth an endless calamity.

Artemisia the Queen being demanded what choice should be used in love; quoth she, Imitate the good Lapidaries, who measure not the nature of the stone by the outward hue, but by the inward virtue.

So many Countries, so many Laws: so many choices, so many several opinions.

He that chuseth either Love or Loyalty will never chuse companion.

A little Pack becomes a small Pedlar, and a mean choice an humble conceit.

Electio non est de præteritis, sed de futuro: Plut.

Liber esse non potest cui affectus imperant & cupiditates dominantur.

Of Marriage.

Defin. *Marriage, being the chief ground and preservation of all societies, is nothing else but a communion of life between the husband and the wife, extending it self to all the parts that belong to their house.*

NUptial faith violated seldom or never scapes without revenge. *Crat.*

There is no greater plague to a married woman, than when her husband dischargeth on her back all his jars, quarrels and passions, and reserveth his pleasures, joys and company for another.

Let men obey the Laws, and women their husbands will. *Socrat.*

Barren marriages have many brawls. *Basil.*

Humble wedlock is better than proud virginity. *Aug.*

It is not meet that young men should marry yet, or old men ever. *Diog.*

Marriage is an evil to be wished.

A woman without dowry hath no liberty to speak. *Bias.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyfull days, the first of her marriage, the second her death. *Stobæus.*

A man in making himself fast undoes himself.

Old age and marriage are alike: for we desire them both; and once possessed, then we repent. *Theod.*

Give thy wife no power over thee: for if thou suffer her to day to tread upon thy foot, she will not stick to morrow to tread upon thy head.

Amongst the *Rhodians*, the fathers were commanded in marrying their sons to travel but one day; to marry one vertuous daughter, to travel ten years. *Aurel.*

No man suffereth his wife much, but he is bound to suffer more. *Aurel.*

The

The *Grecian* Ladies counted their years from their marriage, not their birth.

The *Caspians* made a Law, that he which married after he had passed fifty years, should at the common assemblies and feasts sit in the lowest and vilest place, as one that committed a fact repugnant to nature, terming him nought else but a filthy and doting old Lecher.

He that marrieth one fair and dishoneſt weddeth himself to a world of miseries: and if to one beautifull, and never so vertuous, yet let him think this, he shall have a woman, and therefore a necessary evil.

Such as are desirous to marry in haste have oftentimes sufficient time to repent at leasure.

If thou marry in age, thy wife's fresh colours will breed in thee dead thoughts and suspicion, and thy white hairs her loathsomness and sorrow.

Cleobulus meeting with his Son *Ireon* solemnizing the ceremony of Marriage, gave him in his hand a branch of Henbane: meaning by this, that the vertuous disposition of a Wife is never so perfect, but it is interlaced with some froward fancies.

Inequality in marriage is often an enemy to love. *Bias.*

The roundest Circle hath his Diameter, the favourableſt Aspects their incident Oppositions; and Marriage is qualified with many trifling griefs and troubles.

He that marries himself to a fair face ties himself oftentimes to a foul bargain. *Bias.*

A good husband must be wise in words, mild in conversation, faithfull in promise, circumspect in giving counsel, carefull in provision for his house, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife must be grave abroad, wise at home, patient

patient to suffer, constant to love, friendly to her neighbours, provident for her household. *Theophrastus.*

Marriage with peace is this world's Paradise; with strife, this life's Purgatory.

Silence and patience cause concord between married couples.

It is better to marry a quiet Fool than a witty Scold.

In marriage rather inquire after thy Wife's good conditions than her great Dowry.

Spiritual marriage beginneth in baptism, is ratified in good life, and consummated in a happy death.

Thales, seeing *Solon* lamenting the death of his Son, said, That for the prevention of such like troubles he refused to be married.

He which would fain find some means to trouble himself, needs but to take upon him either the government of a Ship, or a Wife. *Plaut.*

A chast matron by obeying her husband's will hath rule over him.

The first conjunction of man's society is Man and Wife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum sit hæc mortalibus.
Dotatam enim si fortè pauper duxerit.
Non jam ille conjugem, sed habet heram sibi,
Cui servit: at si pauper aliquam duxerit
Nil afferentem, servus ille rursum erit.
Dum victum utrique, non sibi tantùm, parat.
Duxitne fœdam? vita dehinc acerba erit,
Et jam pigebit ingredi limen domûs.
Duxitne formosam? nihilo erit hæc magis
Sui mariti quàm sui vicini.
Ità in aliquod necesse est ut incidat malum.

Of Chastity.

Defin. *Chastity is the beauty of the soul, and purity of life, which refuseth the corrupt pleasures of the flesh, and is onely possessed of those who keep their bodies clean, and undefiled: and it consisteth either in sincere Virginity, or in faithfull Matrimony.*

CHastity is of small force to resist, where wealth and dignity joyned in league are armed to assault.

Pure Chastity is beauty to our souls, grace to our bodies, and peace to our desires. *Solon.*

Frugality is the sign of Chastity.

Chastity in Wedlock is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose companion is Fortitude. *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staff of Devotion, the mark of the Just, the crown of Virginity, the glory of Life, and a comfort in Martyrdom.

Chastity groweth cheap where God is not thought dear.

The first degree of Chastity is pure Virginity; the second, faithfull Matrimony.

Idleness is the enemy to Chastity.

As Humility is necessary, so Chastity is honourable.

Chastity, Humility and Charity, are the united vertues of the soul.

Chastity without Charity is a lamp without oil.

Chastity and Modesty are sufficient to enrich the poor.

Rather make choice of honesty and manners, than loosenes of behaviour with great lands and rich possessions.

Chastity

Chaſtity is known in extremity, and crowned in deed with eternity.

If Chaſtity be once loſt, there is nothing left praiſe-worthy in a woman. *Nymph.*

The firſt ſtep to Chaſtity is to know the fault, the next to avoid it.

Though the body be never ſo fair, without Chaſtity it cannot be beautifull.

Beauty by Chaſtity purchaſeth praiſe and immortality.

Beauty without Chaſtity is like a Mandrake-apple, namely in ſhew, but poiſonfull in taſt.

Feaſts, Dances and Plays, are provocations to unchaſtity. *Quint.*

Beauty is like flowers in the Spring, and Chaſtity like the ſtars of Heaven.

Where neceſſity is joyned to unchaſtity, there authority is given to uncleanneſs: for neither is ſhe chaſt which by fear is compelled, neither is ſhe honeſt which with need is obtained. *Aug.*

A wandering eye is a manifeſt token of an unchaſt heart.

Gracious is the face which promiſeth nothing but love, and moſt celeſtial the reſolution that lives upon chaſtity.

The true modeſty of an honeſt man ſtriketh more flame with his preſence, than the ſight of many wicked and immodeſt perſons can ſtir to filthineſs with their talkings.

Chaſtity with the reins of reaſon bridleth the rage of luſt.

Do not ſay thou haſt a chaſt mind, if thine eye be wanton; for a laſcivious look is a ſign of an inconſtant heart. *Bern.*

Amongſt all the conflicts of a Chriſtian ſoul, none more hard than the wars of a chaſt mind: for the

fight

ſight is continual, and the victory rare. *Cyprian.*

A chaſt ear cannot abide to hear that which is diſhoneſt.

——Nullâ reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel,
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defin. *Content is a quiet and ſettled reſolution in the mind, free from ambition and envy, aiming at farther than at thoſe things already poſſeſſed.*

COntent is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with content to prevent danger, than to buy feigned pleaſures with Repentance.

He that cannot have what he would muſt be content with what he can get.

Content is ſweet ſauce to every diſh, and pleaſantneſs a ſingular portion to prevent a miſchief.

Content is more worth than a Kingdom, and lo no leſs worth than life.

A wiſe man preferreth content before riches, a a clear mind before great promotion.

Miſery reacheth happy content. *Solon.*

What can be ſweeter than content, where man life is aſſured in nothing more than in wretchedneſs

Content makes men Angels, but Pride mak them Devils.

Many men loſe by deſire, but are crowned by co tent. *Plato.*

To covet much is miſery, to live content wi ſufficient is earthly felicity.

To will much is folly, where ability wanteth; deſire nothing is content, that deſpiſeth all thing

The riches that men gather in time may f friends may wax falſe, hope may deceive, vain-glo

may tempt; but content can never be conquered.
Content is the blessing of nature, the salve of poverty, the master of sorrow, and the end of misery.
To live, nature affordeth; to live content, wisdom teacheth.
Content, though it lose much of the world, it partakes much of God.
To live to God, to despise the world, to fear no misery, and to flie flattery are the ensigns of content.
What we have by the world is misery, what we have by content is wisedom. *Aurel.*
The eye's quiet, the thought's medicine, and the desire's mithridate, is content.
To be content kills adversity if it assault, dries tears if they flow, stays wrath if it urge, wins heaven if it continue.
He is perfectly content which in extremes can subdue his own affections.
No riches are comparable to a contented mind, *Plut.*
He that is patient and content in his troubles prevaileth the poison of evil tongues in their lavish talkings.
Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.
To live content with our estate is the best means to prevent ambitious desires.

——*Nemo, quam sibi sortem*
Seu ratio dederit, seu sors objecerit, illâ
Contentus vivit. Horace. *Vivitur parvo bene.*

Of Constancy.

Defin. *Constancy is the true and unmovable strength of the mind, not puffed up in prosperity, nor depressed in adversity: it is sometimes called Stability and Per-*

Perseverance, sometimes Pertinacy, the last part of Fortitude.

CONstancy, except it be in truth and in a good cause, is impudency.

It is the part of constancy to resist the dolours of the mind, and to persevere in a well-deliberated action. *Arist.*

Constancy is the health of the mind, by which is understood the whole force and efficacy of wisedom. *Cicero.*

He that hath an inconstant mind is either blind or deaf.

Constancy is the daughter of Patience and Humility. *Niphus.*

Constancy is the mean between elation and dejection of the mind, guided by reason. *Plato.*

Constancy is the onely *Nepenthes*, which whoso drinketh of forgetteth all care and grief.

Nothing in the world sooner remedieth sorrow than constancy and patience, which endureth adversity and violence without making any shew or semblance. *Agrippa.*

It is the lightness of the wit rashly to promise what a man will not, or is not able to perform. *Cassiodorus.*

The blessed life is in Heaven, but it is to be attained unto by preseverance.

It is a great shame to be weary of seeking that which is most pretious. *Plato.*

Many begin well, but few continue to the end.

Perseverance is the onely daughter of the great King, the end and confirmation of all vertues, and the vertue without which no man shall see God. *Bern.*

Perseverance is the sister of Patience, the daughter of constancy, the friend of Peace, and the bond of Friendship.

Nor

Not to go forward in the way of God, is to go backward.

The constant man in adversity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vain he runneth that fainteth before he comes to the Goal. *Greg.*

The unconstant man is like *Alcibiades's* Tables, fair without, and foul within.

The onely way to constancy is by wisedom.

A constant-minded man is free from care and grief, despising death: and is so resolved to endure it, that he remembreth all sorrows to be ended by it. *Cicero.*

Constancy is the ornament of all vertues.

He is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities. *Bern.*

Raræ felicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia. Demost.

Tardè aggredere, & quod aggressurus sis perseveranter prosequere.

Of Religion.

Defin. *Religion is a justice of men towards God, or a divine honouring of him in the perfect and true knowledge of his word, peculiar onely to man: it is the ground of all other vertues, and the onely means to unite and reconcile man unto God for his salvation.*

NO errour is so dangerous as that which is committed in Religion; forasmuch as our salvation, quiet and happiness consisteth therein.

Man was created for the service of God, and ought above all things to make account of Religion.

If it be a lewd part to turn the traveller out of his way, and so to hinder him in his journey: then are such as teach false doctrine much more to be detested, because through such a mischief they lead men to destruction. *Aug.*

Saint *Auguſtine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men ſhould be deceived in Religion; becauſe that there is no felicity or certain reſt but in the full aſſurance thereof, and in an infallible truth: without Divinity and the Doctrine of God, none can make any principle at all in the diſcipline of manners.

The Word is a medicine to a troubled ſpirit; but being falſly taught it proveth a poiſon. *Bern.*

Religion is like a ſquare or balance, it is the canon and rule to live well by, and the very touch-ſtone which diſcerneth the truth from falſhood.

The ancient Fathers have given three principal marks by which the true Religion is known: firſt, that it ſerveth the true God; ſecondly, that it ſerveth him according to his Word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon vertues, Superſtition upon Religion, Prodigality upon Bounty.

The true worſhip of God conſiſteth in ſpirit and truth. *Chryſoſt.*

Where Religion is, Arms may eaſily be brought, but where Arms are without Religion, Religion may hardly be brought in.

There can be no ſurer ſign of the ruine of a Kingdom than contempt of Religion.

There can be no true Religion where no Word of God is wanting.

Thoſe men are truly religious who refuſe the vain and tranſitory pleaſures of the world, and wholly ſet their minds on divine meditations.

He which is negligent and ignorant in the ſervice of the Creatour can never be carefull in any good cauſe.

Religion doth link and unite us together, to ſerve with willingneſs one God Almighty. It is the guide of all other vertues; and they who do not exerciſe them-

themſelves therein to withſtand all falſe opinions, are like thoſe Souldiers which go to war without weapons.

True Religion is the well-tempered morter that buildeth up all Eſtates.

The principal ſervice of God conſiſteth in true obedience, which the Prophets call a Spiritual Chaſtity; not to ſwerve therefrom, not to think that whatſoever we find good in our own eyes pleaſeth him.

The knowledge of true Religion, Humility and Patience, entertaineth Concord.

If men did know the truth, and the happineſs which followeth true Religion, the voluptuous man would there ſeek his pleaſures, the covetous man his wealth, the ambitious man his glory; ſith it is the onely mean which can fill the heart, and ſatisfie the deſire: it ſerveth alſo for a guide to lead us unto God, whereas the contrary doth clean withhold us from him.

No creature is capable of Religion but onely man. *Baſil.*

The firſt Law that ſhould be given to men ſhould be the increaſe of Religion and Piety.

It is a very hard matter to change Religion.

Where no Religion reſteth, there can be no vertue abiding.

True Religion is to be learned by faith, not by reaſon.

Religion is the ſtay of the weak, the maſter of the ignorant, the Philoſophy of the ſimple, the oratory of the devout, the remedy of ſin, the counſel of the juſt, and the comfort of the troubled.

Pure Religion and undefiled before God the Father is this, to viſit the fatherleſs and widows in their adverſity, and for a man to keep himſelf unſpotted of the world.

Philosophia pernasci non potest sine Christiana ve-
raque religione: quam præcellentem si tollis, fateor ecce
& clamo, ludibrium illa, vanitas, delirium.
Oportet Principem ante omnia esse Deicolam.

Country or Common-wealth.

Defin. *Our Country is the Region or Climat under which we are born, the Common mother of us all; which we ought to hold so dear, that in the defence thereof we should not fear to hazard our lives.*

THere can be no affinity nearer than our Countrey. *Plato.*

Men are not born for themselves, but for their Countrey, Parents, kindred, and friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more dear to us, than the love of our Countrey.

Children, Parents, Friends are near to us, but our Countrey challengeth a greater love; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy Countrey but continue it to the end.

Whereseever we may live well, there is our Countrey.

The resemblance of our Countrey is most sweet. *Livius.*

To some men their Countrey is their shame, and some are the shame of their Countrey.

Let no man boast that he is the Citizen of a great City but that he is worthy of an honourable Countrey. *Arist.*

We ought to behave our selves towards our Countrey thankfully as to a mother.

The profit of the Countrey extendeth it self to every City of the same. *Stob.*

Our Countrey, saith *Cicero*, affordeth large fields,

for

for every one to run to honour.

Our Countrey first challengeth us by nature.

The whole world is a wise man's Countrey.

Necessity compelleth every man to love his Countrey. *Eurip.*

The love which we bear to our Countrey is not piety, as some suppose, but charity: for there is no piety but that which we bear to God and our Parents.

Many love their Countrey, not for it self, but for that which they possess in it.

Sweet is that death and honourable which we suffer for our Countrey. *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our Countrey and Parents are they that may justly challenge it.

The life which we owe to death is made everlasting, being lost in defence of our Countrey.

Happy is that death which, being due to nature, is bestowed upon our Countrey.

Happy is that Common-wealth where the people do fear the Law as a Tyrant. *Plato.*

A Common-wealth consisteth of two things, Reward, and Punishment.

As the body is without members, so is the Common-wealth without laws.

Peace in a Common-wealth is like harmony in Musick. *August.*

Men of desert are least esteemed of in their own Countrey. *Eras.*

Nescio quâ natale solum dulcedine cunctos.
Ducit, & immemores non sinit esse sui. Ovid.

Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est in cœlo & definitus locus, ubi beati ævo sempiterno fruentur. Cicero.

Of Hope.

Defin. *Hope is that vertue whereby the mind of man putteth great truſt in honeſt and weighty matters, having a certain and ſure confidence in himſelf: and this hope muſt be ſtrongly grounded upon a ſure expectation of the help and grace of God, without which it is vain and imperfect.*

TO be clean without hope is a hap incident to the unhappy man.

He that will loſe a favour for a hope hath ſome wit, but ſmall ſtore of wiſedom. *Bias.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep falls.

If thou chance to love, hope well whatſoever thy hap be.

That which is moſt common is Hope.

Hope is a waking man's dream. *Plin.*

To put our confidence in the creature, is to deſpair of the Creatour. *Greg.*

Vain is the hope that doth not fear God.

This mortal life is the hope of the immortal. *Aug.*

They onely hope well who have a good conſcience.

Hope is the companion of Love.

Hope cannot be without Faith.

Hope is the God of the wretched. *Ber.*

Hope grounded on God never faileth; but built on the world it never thriveth.

Hope apprehendeth things unſeen, and attaineth things by continuance. *Plato.*

The evening's hope may comfort the morning's miſery.

Hope is the fool's God, the Merchant-man's comfort, the Souldier's companion, and the ambitious man's poiſon.

Hope

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth believing followers.

Sweet words beget hope, large protestations nourish it, and contempt kills it.

He that supposeth to thrive by hope may happen to beg in misery. *Bion.*

The apprehension of hope derideth grief, and the fulness of hope consumeth it.

As all metals are made of Sulphur, so all pleasures proceed from hope.

As each one part laboureth for the conservation of the whole body, so hope for the accomplishment of all desires.

Sadness is the punishment of the heart, hope the medicine of distress. *Crates.*

Hope is a pleasant passion of the mind, which doth not onely promise us those things that we most desire, but those things also which we utterly despair of.

Our high hopes have oftentimes hard fortunes; and such as reach at the tree commonly stumble at the root.

To hope for requital of benefits bestowed may rather be counted usury than vertue.

A cowardly Lover without hope shall never gain fair love without good fortune.

To hope against all hope is the excellency of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundless expectation.

Confidence except it be guided by modesty, and proceed from judgment, may rather be called arrogancy than hope.

Hope of all passions is the sweetest and most pleasant, and hereof it is said, that hope onely comforteth the miserable.

Hope is the governour of men.

Perdiccas seeing *Alexander* largely bestow many benefits upon his friends, asked him what he would leave for himself; he answered, Hope.

A good and vertuous man ought always to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pind.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere, cùm speres nihil.

Of Charity.

Defin. *Charity is the indissoluble hand of God with us, whereby we are inflamed with the love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.*

CHarity is the scope of all God's Commandments. *Chrys.*

Charity delayed is half lost.

Charity ransometh us from sin, and delivereth us from death.

Charity increaseth Faith, begetteth Hope, and maketh us at one with God.

As the Body without the Soul enjoyeth no life; so all other vertues without Charity are cold and fruitless.

Charity is a good and gracious effect of the Soul, whereby man's heart hath no fancy to esteem any thing in this world before the study to know God.

The charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity resembleth fire, which enflameth all things it toucheth. *Eras.*

Cha-

Charity in adverſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quick, in temptations ſecure, in hoſpitality bountifull, amongſt her true children joyfull, amongſt yer falſe friends patient.

Charity in the midſt of injuries is ſecure, in heart bountifull, in pleaſures meek, in concealing evils innocent, in truth quiet, at others misfortunes ſad, in vertues joyfull.

Charity in adverſity fainteth not, becauſe it is patient; and revengeth not injuries, becauſe it is bountifull.

He that truly loveth, believeth and hopeth. *Aug.*

By Charity one ſeeth the glorious light of God: *Auguſt.*

He always hath to give that is full of Charity. *Bernard.*

To love with all the ſoul, is to love wiſely; to love with all the ſtrength, is manfully to ſuffer for truth; to love with all our heart, is to prefer the love of God before all things that flatter us. *Aug.*

The meaſure in loving God is to love him without meaſure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man wax drunk with the love of God, he is ſtreightways apt and ready to all good; he laboureth and is not weary, he is weary and feeleth it not, the malicious mock him and he perceiveth it not. *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of ſervice, but the greatneſs of Charity, increaſeth the reward.

The nature of charity is to draw all things to it self, and to make them participate of it self. *Lactan.*

God is charity; what thing is more pretious? and he that dwelleth in charity dwelleth in God; what thing is more secure? and God in him; what thing is more delectable?

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greatest argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundless Emperour.

There is true charity where two several bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy. *Pythag.*

Charity is the child of Faith, and guide to everlasting felicity.

All charity is love, but not all love charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of charity. *Plato.*

Charity causeth men to forsake sin, and embrace vertue.

Charity is a word used of many, but understood of few.

By charity with God we learn what is our duty towards man.

By charity all men, especially Christians are linked and bound in conscience to relieve one another.

It is the true property of a charitable-minded man, lovingly to invite the poor, courteously to intreat them, and quickly to suffer them to depart.

A poor man being in charity is rich, but a rich man without charity is poor. *August.*

Charity

Charity and Pride do both feed the poor; the one to the praise and glory of God, the other to get glory and praise amongst men.

Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, aut fiducia; omnia semper suspecta & solicita sunt, nullus locus amicitiæ.

Ad prata & arva pecudum greges ligantur isto modo, quod fructus ex iis capiuntur; hominis charitas & amicitia gratuita.

Of Humility.

Defin. *Humility is a voluntary inclination of the mind grounded upon a perfect knowledge of our own condition: a vertue by the which a man in the most true consideration of his inward qualities maketh least account of himself.*

HE that gathereth vertues without Humility, casteth dust against the wind. *Greg.*

As *Demosthenes*, being demanded what was the first precept of eloquence, answered, To pronounce well; being asked what was the second, answered the like; and so the third: so the precepts of Religion, the first, second, and third, are Humility.

It is no commendation to be humble in adversity: but in the midst of prosperity to bear lowly sail deserveth great praise.

Pride, perceiving Humility to be honourable, desires oft-times to be covered with the cloak thereof; for fear lest, appearing always in his own likeness, he should be little regarded. *Demost.*

The chief point of man's humility consisteth in this, to subject his will unto the will of God.

Happy is that man whose calling is great, and spirit humble.

The best armour of the mind is humility.

Humility for her excelling should be the sister of true Nobility. *Pontanus.*

Hu-

Humility is more neceſſary than Virginity. *Bern.*

There are three degrees of Humility: the firſt, of Repentance; the ſecond, Deſire of Righteouſneſs; the third, Works of mercy.

Pride wageth war in the Kingdom of Humility. *Greg.*

Humility onely is the repairer of decayed Chaſtity.

The eaſieſt way to dignity is true Humility.

True diſcretion is never purchaſed but by true Humility.

When all vices in a manner decay in age, onely Covetouſneſs increaſeth. *Aug.*

Sith the Countrey which we deſire to dwell in is high and heavenly, and the way thither Lowlineſs and Humility, why then, deſiring this Countrey, do we refuſe the way? *Aug.*

Of all vertuous works the hardeſt is to be humble.

Humility hath many times brought that to paſs which no other vertue nor reaſon could effect.

To the humble-minded man God revealeth the knowledge of his truth.

If thou deſire to aſcend where God the Father ſiteth, thou muſt put on the Humility which Chriſt the Son teacheth.

The vertue of Humility is the onely repairer and reſtorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The ſpirit of God delighteth to dwell in the heart of the humble man. *Eraſ.*

If thou intend to build any ſtately thing, think firſt upon the foundation of Humility.

As lowlineſs of heart maketh a man highly in favour with God; ſo meekneſs of words maketh him to ſink into the hearts of men.

Humbleneſs of mind ſtirs up affection, augments bene-

benevolence, supports good equity, and preserveth in safety the whole estate of a Countrey.

Men are not in any thing more like unto their Maker than in Gentleness and Humility.

Charity and Humility purchase immortality.

God dwelleth in Heaven: if thou arrogantly lift up thy self unto him, he will flie from thee; but if thou humble thy self before him, he will come down to thee. *Austine.*

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicata nutriant humilitatem; assiduitas subjectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.

Of Old age.

Defin. *Old age is the gift of heaven, is the long expence of many years, the exchange of sundry fortunes, and the school of experience.*

Sickness and Old age are the two crutches whereon life walketh to death, which arresteth every one to pay the debt which they owe unto nature. *Theopomp.*

It is a vain thing for him that is old to wish that he were young again.

It is a lamentable thing to be old with fear before a man comes to be old by age.

A gray beard is a certain sign of old age, but not an assured token of a good wit.

Age ought to keep a streight diet, or else will ensue a sickly life.

Hoary hairs are Embassadours of great experience. *Chilo.*

As old folk are very suspicious to mistrust every thing, so are they likewise very credulous to believe any thing.

Youth never rideth well but when age holdeth the bridle.

Age rather seeketh food for sustenance, than followeth feasts for surfeits.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaseth. *Arist.*

Old age enjoyeth all things, and wanteth all things. *Democ.*

In age we ought to make more readiness to die than provision to live: for the steel being spent, the knife cannot cut; the Sun being set, the day cannot tarry; the flower being fallen, there is no hope of fruit; and old age being once come, life cannot long endure. *Aurel.*

Those that spend their youth without restraint, would lead their age without controllment.

Beware of old age, for it cometh not alone. *Eurip.*

Every age of man hath end, but old age hath none. *Cicero.*

In youth study to live well, in age to die well; for to die well is to die willingly. *Seneca.*

Old men are young mens precedents.

An old man hath more experience to make a perfect choice, than a young man skill in a happy chance.

Age directeth all his doings by wisedom, but youth doateth upon his own will.

Age, having bought wit with pain and peril, foreseeth dangers and eschewth them.

The difference between an old man and a young man is this, the one is followed as a friend to others, the other is eschewed as an enemy to himself.

The *Brachmans* and *Gymnosophists* made a Law that none under the age of forty should marry without consent of their Seniours; lest in their choice without skill, the man in progress of time should begin to loath, or the woman not to love.

Old men are often envied for their vertue, but young men pitied for their vice.

Old men by reason of their age, and weakness of their strength, are subject to sundry imperfections, and molested with many diseases. *Pacuvius.*

Gray hairs oft-times are intangled with love, but staidless youth is intrapped with lust.

Age is more to be honoured for his wisedom, than youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not flitting; he chuseth without intention to change, and never forsakes his choice till death makes challenge of his life.

The old Cedar-tree is less shaken with the wind than the young bramble; and age far more stayed in his affairs than youth.

Old men are more meet to give counsel, than fit to follow wars. *Bias.*

Though young men excell in strength, yet old men exceed in stedfastness.

Though all men are subject to the sudden stroke of death, yet old men in nature seem neerest to their grave.

Age is a Crown of Glory, when it is adorned with righteousness; but the dregs of dishonour, when it is mingled with mischief.

Honourable age consisteth not in the term of years, neither is it measured by the date of many days; but by godly wisedom, and an undefiled life.

Age is forgetfull, and gray hairs are declining steps of strength.

Age is given to melancholy, and many years are acquainted with many dumps.

Age speaketh by experience, & liketh by trial: but youth leaneth unto wit which is void of wisedom.

He that will not be advised by age shall be deceived by youth.

Old

Old age is the fore-runner of death.

Age and Time are two things which men may fore-think of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oft-times are more greedy of coin, than carefull to keep a good conscience.

Age may be allowed to gaze at beautie's blossome; but youth must climb the tree and enioy the fruit.

Nature lendeth age authority; but gentleness of heart is the glory of all years.

Children are compared to Spring-time, stripling to summer-season, youth to Autumn, and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent is time: if he find himself faulty in neglecting such good deeds as he might have done, he ought forthwith to be carefull to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting days are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravity sooner than for his gray hairs.

If young men had knowledge, & old men strength, the world would become a new Paradise.

A man aged and wise is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lamentations and harms, as it were laid open to a main sea without a stern.

Youth is an indiscreet heat, outrageous, blind, heady, violent, and vain.

Non est senectus (ut tu opinaris, pater)

Onus gravissimum : sed impatientius
Qui fert, sibi ipse est author illius mali.
Patienter at qui sibi quietem comparat,
Dum dexterè ejus moribus se accommodat,
Non ulli solùm detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit quatuor per dies,
De commeatu cura nobis maxima:
At si in senectam quid licet comparare,
Non instruemus nos eo viatico?

Of Death.

Defin. *Death is taken three manner of ways. The first is the separation of the Soul from the body, with the dissolution of the body untill the Resurrection: the second is death of sin, sith he is said to be dead which lieth sleeping in sin: the third is eternal death unto which the wicked shall be condemned in the day of the general judgment.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery. *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sin. *Aug.*

Death is the end of fear, and beginning of felicity.

There is nothing more certain than death, nor any thing more uncertain than the hour of death.

No man dieth more willingly than he that hath lived most honestly.

It is better to die well, than to live wantonly. *Secr.*

Death

Death it ſelf is not ſo painfull as the fear of death unpleaſant.

Death is the end of all miſeries, but infamy is the beginning of all ſorrows. *Plut.*

While men ſeek to prolong their life, they are prevented by ſome ſudden death.

While we think to flie death, we moſt earneſtly follow death.

What is he that, being luſty and young in the morning, can promiſe himſelf life untill the evening?

Many men deſire death in their miſery, that cannot abide his preſence in the time of their proſperity.

An evil death putteth great doubt of a good life, and a good death partly excuſeth an evil life.

The death of evil men is the ſafety of good men living. *Cicero.*

He that every hour feareth death can never be poſſeſſed of a quiet conſcience.

Nothing is more like to death than ſleep, which is death's eldeſt brother. *Cic.*

There is nothing more common than ſudden death, which being conſidered by the great Philoſopher *Democrax*, he therefore warned the Emperour *Adrian* and ſuch others as lived at their pleaſure and eaſe, to no wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the leſs to be feared.

By the ſame way that life goeth Death cometh. *Aurel.*

Nature hath given no better thing than Death. *Pliny.*

The moſt profitable thing for the world is the Death of covetous and evil people.

. Dea

Death is common to all persons, though to some way, and to some another.

If we live to die, then we die to live.

All things have an end by death, save onely death, whose end is unknown.

Death is metaphorically called The end of all ch. *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth o- all estates alike. *Boetius.*

None need to fear death, save those that have com- ted so much iniquity as after death deserves dam- ion. *Socrat.*

Wisedom maketh men to despise death; it ought efore of all men to be imbraced as the best reme- against the fear of death. *Hermes.*

So live and hope as thou wouldst dye immediate- *Plin.*

Non deterret sapientem mors, quae propter incertos us quotidie imminet, & propter brevitatem vitae quam longe potest abesse.

Tria sunt genera mortis: una mors est peccati, ut, ma quae peccat, morte morietur; altera mystica, ndo quis peccato moritur, & Deo vivit; tertia, d cursum vitae hujus explemus. Aug.

Of Time.

Time is a secret and speedy consumer of hours and seasons, older than any thing but the first, and both the bringer forth and waster of whatsoever is in this world.

Here is no sore which in time may not be salved, nor care which cannot be cured; no fire so at which may not be quenched; no love, liking, y, or affection, which in time may not either repressed or redressed.

Time

Time is the perfect Herald of Truth. *Cic.*

Time is the best Oratour to a resolute mind.

Daily actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every mishap.

Time is the Father of mutability. *Solon.*

Time spent without profit bringeth repentance; occasion let slip when it might be taken is counted prodigality.

There is nothing among men so entirely beloved but it may in time be disliked; nothing so healthful but it may be diseased; nothing so strong, but it may be broken; neither any thing so well kept, but it may be corrupted.

Truth is the daughter of time; & there is nothing so secret but the date of many days will reveal it.

In time the ignorant may become learned, the foolish may be made wise, and the wildest wanton may be brought to a modest matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Pliny.*

Say not that the time that our fore-fathers lived was better than this present Age.

Vertue and good life make good days; but abundance of vice corrupteth the time. *Jerome.*

As Oil, though it be moist, quencheth not the fire so time, though never so long, is no sure covert for sin.

Nothing is more pretious than time, yet nothing less esteemed of. *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame: so treachery hid in silence, and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the

ul effect, in proceſs of time the worm of conſcience
ll bewray.
Time draweth wrinkles in a fair face, but addeth
th colours to a freſh friend.
Things paſt may be repented, but not recalled. *Liv.*
A certain Philoſopher being demanded what was
firſt thing needfull to win the love of a woman,
ſwered, Opportunity: being asked what was the
ond, he anſwered, Opportunity: and being de-
nded what was the third, he ſtill anſwered, Op-
rtunity.
Delays oftentimes bring to paſs, that he which
uld have died doth kill him which ſhould have li-
d. *Clem. Alex.*
Procraſtination in peril is the mother of enſuing
ſery.
Time and Patience teach all men to live content.
Take time in thy choice, and be circumſpect in
king thy match: for nothing ſo ſoon gluts the
mach as ſweet meat, nor ſooner fills the eye than
nty.
Opportunities neglected are manifeſt tokens of
y.
Time limiteth an end to the greateſt ſorrows.
Actions meaſured by time ſeldome prove bitter
repentance.
Reaſon oftentimes deſireth execution of a thing
ich time will not ſuffer to be done; not for that it
ot juſt, but becauſe it is not followed.
Many matters are brought to a good end in time,
t cannot preſently be remedied with reaſon.
Time is life's beſt Counſellour. *Ariſt.*
Time is the beſt Governour of Counſels.
Time trieth what a man is: for no man is ſo deep
ſſembler, but that at one time or other he ſhall
eaſily perceived.

Time

Time is the inventer of novelties, and a certain gister of things ancient. *Marc. Aur.*

Time maketh some to be men, which have childish conditions.

Times daily alter, and mens minds do oft change.

A little benefit is great profit, if it be bestowed due time. *Curtius.*

Time is so swift of foot, that being once past can never be overtaken.

The fore-locks of time are the deciders of m doubts.

Time in his swift pace mocketh men for their slo nes.

Non est, crede mihi, sapientis dicere, Vivam:
Sera nimis vita est crastina, vive hodie.
Omnia tempus edax depascitur, omnia carpit,
Omnia sede movet, nec sinit esse diu.

Of the World.

Defin. *This word World, called in* Greek Cosm *signifieth as much as Ornament, or a well disp order of things.*

HE that cleaveth to the customes of the Wo forsaketh God.

Cicero and the Stoicks were of opinion, that t World was wisely governed by the gods, who h care of mortal things.

The world is vain, and worldly joys do fade.
But heaven alone for godly minds is made.

He that trusteth to the World is sure to be dec ved. *Archim.*

The disordinate desire of the goods of the wo begetteth self-love.

Our honours and our bodily delights are world poisons to infect our souls.

The world seduceth the eye with variety of objects, the scent with sweet confections, the taste with delicious dainties, the touch with soft flesh, pretious cloathings, and all the inventions of vanity.

He that mortifieth his natural passions is seldom overcome with worldly impressions.

No man that loveth the world can keep a good conscience long uncorrupted.

The worldly man burning in heat of fire is ravished with the thoughts of revenge, inraged with the desire of dignity; briefly, never his own, till he leave the world.

This world, though never so well beloved, cannot last always.

This world is the chain which fettereth men to the Devil; but repentance is the hand which lifteth men up to God.

This world is but the pleasure of an hour, and the sorrow of many days. *Plato.*

The world is an enemy to those whom it hath made happy. *Aug.*

The world is our prison, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are soon raised, and suddenly laid.

The world hateth contemplation, because contemplation discovereth the treasons and deceits of the world. *Eras.*

We may use the world: but if we delight in it, we break the love we should bear to him that created it.

Man hath neither perfect rest nor joy in this world, neither possesseth he always his own desire.

He that loveth the world hath incessant travel, but he that hateth it hath rest.

The world hath so many sundry changes in her vanity, that she leadeth all men wandring in unstedfastness.

He

He that seeketh pleasures from the world, followeth a shadow, which when he thinketh he is surest of, it vanisheth away and turneth to nothing. *Socrat.*

The World, the Flesh, and the Devil, are three enemies that continually fight against us, and we have great need to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this world a place of pleasure and reward: wherefore such as suffer in adversity shall in another world be recompenced with joy. *Hermes.*

He which delighteth in this world must either lack what he desireth, or else lose what he hath wone with great pain.

He that is enamoured of this world is like one that entreth into the Sea: for if he escape perils, men will say he is fortunate, but if he perish, they will say he is wilfully deceived.

He that fixeth is mind wholly upon the world loseth his soul: but he that desireth the safety of his soul, little or nothing, regardeth the world.

After the old Chaos was brought into form, the Poets feign that the world was divided into four Ages; the first was the Golden Age, the second was the Silver Age, the third the Brazen Age, & the fourth the Iron Age: All which may be more largely read of in the first Book of *Ovid's Metamorphosis.*

The world in the four Ages thereof may be compared to the four seasons of the year; the first resembling the Spring-time, the second Summer, the third Autumn, and the fourth Winter. *Perdiccas.*

He that yieldeth himself to the world ought to dispose himself to three things which he cannot avoid: First, to poverty, for he shall never attain to the riches that he desireth; Secondly, to suffer great pain & trouble; Thirdly, to much business without expedition. *Solon.*

Mundus

Mundus regitur numine deorum, éſtque quaſi communis urbs, & civitas omnium. Cicero.

Mundus magnus homo, homo parvus mundus eſſe dicitur.

Of Beginning.

Defin. *Beginning is the firſt appearance of any thing; And there can be nothing without beginning, but onely that Almighty power which firſt created all things of nothing.*

EVil beginnings have moſt commonly wretched endings.

In every thing the greateſt beauty is to make the beginning plauſible and good.

It is better in the beginning to prevent, than in the exigent to work revenge.

That thing never ſeemeth falſe that doth begin with truth.

The Preface in the beginning makes the whole book the better to be conceived.

Nature is counted the beginning of all things, Death the end. *Quintil.*

To begin in truth, and continue in goodneſs, is to get praiſe on earth, and glory in heaven.

The beginning of Superſtition was the ſubtilty of Satan; the beginning of true Religion, the ſervice of God.

There is nothing wiſely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our own power; but the end thereof reſteth at God's diſpoſing. *Stobæus.*

Never attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindered in the beginning amount to mighty errours ere they be ended.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefest, and the end most hard to attain.

The beginning, the mean and the end, is a legacy which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient than the first beginning.

That which is between the beginning and the end is short. *Greg.*

The fear of God is the beginning of wisedom. *Sirac.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once known, with more ease the event is understood.

Begin nothing before thou first call for help of God: for God, whose power is in all things, giveth most prosperous furtherance and happy success unto all such acts as we do begin in his Name.

Take good advisement ere thou begin any thing; but having once begun, be carefull speedily to dispatch it.

He that preventeth an evil before it begin, hath more cause to rejoyce than to repent.

Take good heed at the beginning to what thou grantest, for after one inconvenience another will follow.

Begin to end, and ending so begin,
As entrance to good life be end of sin.

Prin-

Principiis obsta: sero medicina paratur.
Cùm mala per longas invaluêre moras.

Principii nulla est origo, nam ex principiis oriuntur omnia, ipsum autem nulla ex re alia nasci potest.

Of Ending.

Defin. *The End is that whereto all things are created by God, which is the glory of his Name and Salvation of his elect: albeit the order which he observeth, the cause, reason and necessity, of them are hid in his secret counsel, and cannot be comprehended by the sense of man.*

THE end of the world is a good man's meditation; for by thinking thereon he preventeth sin. *Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicity.

What thing soever in this world hath a beginning, must certainly in this world have also an ending.

The last day hath not the least distress.

Felicity is the end and aim of our worldly actions, which may in this life be described in shadows, but never truly attained but in heaven onely.

Nothing is done but it is done for some end. *Arist.* The end of labour is rest, and the end of foolish love repentance.

The end is not onely the last, but the best of every thing. *Arist.*

The end of every thing is doubtfull. *Ovid.*

The end of war is a just Judge. *Levit.*

As there is no end of the joys of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is ever less than our hopes.

What was doubtfull in the beginning is made certain by the end thereof.

Seeing the event of things does not answer to our wills, we ought to apply our wills to the events of them. *Arist.*

The end of a dissolute life is most commonly a desperate death. *Bion.*

Our life is given to use and to possess, but the end is most uncertain and doubtfull.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the workman is made manifest.

Good respect to the end preserveth both body and soul in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seem good in the beginning which prove bad in the end.

Exitus acta probat: careat successibus opto,
Quisquis ab eventu facta notanda putat.
Multa laudantur in principio, sed qui ad finem perseverat beatus est.

Of Day or Light.

Defin. *The word* Dies, *which signifieth a Day, is so called,* quod sit divini operis. *It is God's fair creature, and the carefull comfort of man, who by his word made the Light thereof, to beautifie it to the world's end.*

THose children which are born between the four and twenty hours of midnight, and midnight with the *Romans* are said to be born in one day.

Numa Pompilius, as he divided the year into months, so he divided the month into days, and called them *Festos, Profestos,* & *Intercisos*; the first dedicated to the gods, the next to men for the dispatching of their business, the last as common for their gods as men.

A day

A day natural hath twenty and four hours, a day artificial hath twelve hours.

The day beginneth with the *Ægyptians* at Sun-setting, and with the *Persians* at Sun-rising.

The *Athenians* count all the time from the setting of the Sun to the setting of the Sun again but one day.

The *Babylonians* count their day from the Sun-rising in the morning, till the Sun-rising the next.

The *Umbrians*, an ancient people in *Italy*, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evil-living man loveth darkness, and hateth the light.

One day taketh from us the credit that another hath given us, and the last must make reckoning of all the rest past.

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost wherein he had not gotten a friend.

Of all numbers we cannot skill to number our days: we can number our sheep, our oxen, and our corn; but we think our days are infinite, and therefore we cannot number them.

One day the valiant brood
Of *Fabius* sent to fight:
Thus sent, one day did see
Them nobly dead ere night.

The *Romans* called *Jupiter Diespiter*, which signifieth the Father of the Day, or Light.

Light is sometimes taken for Day, and Darkness for Night.

No day cometh to man wherein he hath not some cause of sorrow. *Quintil.*

The entrance of adolescency is the end of infancy, man's estate the death of youth, and the morrow-day's birth the overthrow of this day's pride.

Light is the Queen of the eyes. *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleasure of the day is the Sun, called of the Philosophers the golden eye, and heart of heaven.

The light of learning is the day of the mind. *Aug.*

Every day that passeth is not to be thought as the last, but that it may be the last. *Senec.*

The Sun melteth wax, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum est, sed prolongare Tonantis.
Optima quæque dies miseris mortalibus ævi
Prima fugit, subeunt morbi tristisque senectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defin. *Night or Darkness is the time of rest and peace after labours, being commonly that part of the day natural in which the Sun is hidden from us, shining to the Antipodes.*

THE longer the night is in coming, the more it is desired of the oppressed; yet no sooner seen than wisht to be departed.

Night is the benefit of nature, and made for man's rest. *Livius.*

Suspicion and fear are Night's companions.

Darkness is not evil but in comparison of the light. *August.*

Every light hath his shadow, and every shadow of

of night a ſucceeding morning.

The darkneſs of our vertues, and not of our eyes, is to be feared. *Aug.*

It is not darkneſs, but abſence of the light, that maketh night.

Darkneſs cannot be ſeen. *Aug.*

The breath we breath in the morning is often ſtopt and vaniſhed before night.

Night followeth day, as a ſhadow followeth a body. *Ariſt.*

This our life is as it were night.

Night is more comfortable to the miſerable than the day.

Night, which is the nurſe of eaſe, is the mother of unquiet thoughts.

Night, which is all ſilence, hears all the complaints of the afflicted.

The deeds of the night are loathſome to the day, neither hath light to doe with darkneſs.

Night is war's enemy, yet it is the onely finder out of martial ſtrategems.

A dark night and a dead reſolution beget cauſe of the day's lamentation.

Night is the cloak to cover ſin, and the armour of the unjuſt man. *Theophr.*

Night begets reſt, and reſt is the refreſhing of tired ſpirits.

Whatever is over-wearied by the day's exerciſe, is as it were new born by the nights reſt and quiet. *Tully.*

Night and Sin hold affinity, and joyntly aid each other.

It is impoſſible to wear out the day in travel, if ſome part of the night be not ſpent in reſt.

Ut jugulent homines ſurgunt de nocte latrones:
Ut teipſum ſervare non expergiſceris? Horat.

Interiores tenebræ cæcitas mentis, exteriores infernus.

Of Wickedneſs.

Defin. *Wickedneſs is any ſin, vice or evil committed or imagined in the whole courſe of our lives, and the mean by which we loſe God's favour, and expoſe our ſelves to the danger of hell-fire.*

THE proſperity of evil men is the calamity of the good.

When wicked men rejoyce, it is a ſign of ſome tempeſt approaching.

It is the corruption of the good, to keep company with the evil.

Rejoyce as often as thou art deſpiſed of evil men, and perſwade thy ſelf that their opinion of thee is moſt perfect praiſe.

Ill men are more haſty than good men are forward in proſecuting their purpoſe.

He that worketh wickedneſs by another is guilty himſelf of the fact committed. *Bias.*

It is better to deſtroy the wickedneſs it ſelf than the wicked man.

Unexperienced evils do hurt moſt.

The remembrance of evil things is to be obſerved by the contemplation of good matters.

Philip King of *Macedon* aſſembled together the moſt wicked perſons, and fartheſt from correction, of all his ſubjects, and put them into a Town which he built of purpoſe, calling it *Poneropolis*, the City of wicked perſons.

Continuance in evil doth in it ſelf increaſe evil. *S. P. S.*

A wicked life is the death of the ſoul. *Chryſ.*

Who can be more unfortunate than he which of neceſſity will needs be evil.

Whoſoever he be that ſpareth to puniſh the wicked

ked, doth thereby much harm to the good. *Anachar.*

It is a praiſe to the godly to be diſpraiſed of the wicked ;and it is likewiſe a diſpraiſe to be praiſed of them.

Sin blindeth the eyes of the wicked, but puniſhment opens them. *Greg.*

The wicked man is daily drawn to puniſhment,and is ignorant thereof.

The mind of an ill-diſpoſed perſon is more unſtable than the ſuperficies of the water.

When wicked men be in the midſt of all their jollity, then ſome misfortune comes knocking at the door.

When the evil man would ſeem to be good, then he is worſt of all.

He is evil that doth willingly aſſociate himſelf with wicked men.

Wicked men are the devil's ſhadows.

Vertue is health, but vice is ſickneſs. *Plato.*

The wicked man attempteth things impoſſible. *Ariſt.*

The wicked man is ever in fear. *Plato.*

He wrongeth the good that ſpareth the wicked.

A good ſentence proceeding from a wicked man's mouth loſeth its grace.

The progeny of the wicked, although it be not wholly infected, yet it will ſavour ſomething of the father's filthineſs.

As vertue is a garment of honour, ſo wickedneſs is a robe of ſhame.

Curſed is that man that knoweth not to be a man, but by his wickedneſs is far otherwiſe than he ſhould be.

He that intendeth not to doe good ſhould refrain from doing evil: but it is counted evil if we refrain to doe good.

Purifie thine own wickedneſs, then prate of others ſins.

The wicked man, in a monſtrous kind of pride never heard of before, glorifieth and boaſteth of his evil deeds.

When a man doth ſubject himſelf to the wicked affections of his own mind, he doth weaken and cut in ſunder the ſtrings of underſtanding. *Cicero.*

Wicked counſel is moſt hurtfull to the giver.

In good things nothing is either wanting or ſuperfluous: which made the *Pythagoreans* ſay, that wickedneſs could not be comprehended, but godlineſs might.

The ways to wickedneſs are many, plain and common; but to goodneſs are not many, but one, & that ſame is hard to find, becauſe it is but little troden.

Non eb ea ſolum incommoda quæ eveniunt improbis fugienda eſt improbitas: ſed multò etiam magis, quod cujus in animo verſatur, nunquam ſinet eum reſpirare, nunquam requieſcere.

Si impietas improbè molita quippiam eſt, quamvis occultè fecerit, nunquam tamen confidat id fore ſemper occultum: plerumque enim improborum facta primò ſuſpicio inſequitur, deinde ſermo atque fama, tum accuſatorum judex; multi etiam ſe judicant. Cicero.

Of Infamy.

Defin. *Infamy is the livery of bad deſerts in this world, and that which for our malignities and evil doing ſtaineth our names and our ſucceſſions with a perpetual diſgrace, through the report of our miſdeeds and unjuſt attempts.*

SHame and Diſhonour are the two greateſt preventers of miſhap.

Infamy galleth unto death, and liveth after death.

Infa-

Infamy and Shame are inſeparable ſequels of Adultery.

That man is very wicked and unhappy whoſe life the people lament, and at whoſe death they rejoyce. *Solon.*

There is no greater infamy than to be laviſh in promiſe, and ſlack in performance.

Begging is a ſhamefull courſe, and to ſteal is a great blot of dishonour.

He that hath born ſail in the tempeſt of ſhame, may ever after make a ſport of the ſhipwreck of his good name.

Infamy is ſo deep a colour, that it will hardly be waſhed off with oblivion.

Such as ſeek to climb by private ſin ſhall fall with open ſhame.

They that covet to ſwim in vice ſhall ſink in vanity. *Crates.*

Greater is the ſhame to be accounted an Harlot, than the praiſe to be eſteemed amiable.

The infamy of man is immortal. *Platō.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toiling that deſerveth to govern, and to ſee him govern that deſerveth to go to plough.

Shame is the end of treachery, and diſhonour ever foreruns repentance.

What is once ſported with infamy can hardly be worn out with time. *Aurel.*

When the ſtring is broken, it is hard to hit the white: and when a man's credit is called in queſtion, perſwaſions can little prevail.

An honourable man ſhall never die, and an infamous man deſerveth not to live.

The infamous man is wholly miſerable: for good men will not believe him, bad will not obey him,

no

no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; ſo infamy woundeth all.

The occaſions and greatneſs of infamy are better untried than known.

The tongue is the readieſt inſtrument of detraction and ſlander.

Every inferiour doth account that thing infamous wherein he ſeeth his ſuperiour offend.

It is infamy to ſeek praiſe by counterfeit vertue.

It is infamy to diſpraiſe him that deſerveth well, becauſe he is poor, and to commend the unworthy, becauſe he is rich.

He that by infamy ſlandereth his friend is moſt monſtrous.

To be praiſed of wicked men is as great infamy, as to be praiſed for wicked doings.

Pride is the cauſe of hatred and ſloth of infamy.

The life of a noted infamous man is death.

Cicero inveighing againſt *Cataline*, ſaith, Thy naughty and infamous life hath ſo obſcured the glory of thy predeceſſours, that although they have been famous, yet by thee they will come to oblivion.

If a man's good name be not polluted, although he have nothing elſe, yet it ſtands him in more ſtead than the poſſeſſion of very great riches.

Emori præſtat per virtutem, quàm per dedecus vivere. Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quam ignominiam, infamium, contumelias, dedecus fugit? Cicero.

Of Diſhoneſty.

Defin. *Diſhoneſty is an act which engendereth its own torment: for from the very inſtant wherein it is commited, & with the continual remembrance thereof, it filleth the ſoul of the malefactor with ſhame and confuſion.*

He

HE that is diſpoſed to miſchiefs will never want occaſions.

Diſhoneſty ruinates both fame and fortune.

Shame is the hand-maid to diſhoneſt attempts. *Crates.*

The inſatiate appetite of gluttony doth obſcure the inferiour vertues of the mind.

He that fears not the halter will hardly become true; and they that care not for ſuſpects are ſeldome honeſt.

It is diſhoneſt victory that is gotten by the ſpoil of a man's own Countrey. *Cicero.*

There never riſeth contention in a Common-wealth, but by ſuch men as would live without all honeſt order.

The evil inclination of men may for a time be diſſembled; but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not becauſe the vertuous ſuffer them to doe well, but for that they will not conſent with them to doe evil.

Many be ſo malicious and perverſe, that they take more delight to doe evil to others than to receive a benefit unto themſelves.

If he be evil that giveth evil counſel, more vile is he that executeth the ſame.

Nothing is profitable which is diſhoneſt. *Tully.*

Then miſchief is at the full ripeneſs, whenas diſhoneſt things be not onely delightfull in hearing, but alſo moſt pleaſant in practice: and there is no remedy to be hoped for, where common vices are accounted vertues.

A man given to diſhoneſty can neither be friend to himſelf, nor truſty to another.

The overthrow of a Common-wealth is the diſhoneſty of the Rulers.

Diſho-

Dishonesty is the serpent of the soul, which spoileth men of their ornaments and heavenly apparel.

All things are tolerable save those things which are dishoneſt.

Calistes the harlot said she excelled *Socrates*, because when she was disposed she could draw his Auditours from him. No marvel, saith he, for thou allureſt them to dishonesty, to which the way is ready; but I exhort them to vertue, whose way is hard to find.

Honesty is joyned with misery, dishonesty with all kind of worldly felicity: but the misery which we suffer for honesty shall be turned to everlasting comfort; and the felicity gotten by dishonesty shall be changed into perpetual torment.

——*ſæpe Dieſpiter*
Neglectus inceſto addidit integrum.
Rarò antecedentem ſceleſtum
Deſeruit pede pœna claudo. Horace.
Diſce bonas artes, moneo, Romana juventus.
Sit procul omne nefas: ut ameris, amabilis eſto.

Of Vices in general.

Defin. *Vice is an inequality and jarring of manners, proceeding from man's natural inclination to pleaſures and naughty deſires.*

A Man seldom repenteth his silence, but he is often sorrowfull for his hasty speeches.

He that is rooted in sin will hardly be by good counsel reformed.

Who doubts of God, with *Protagoras*, is an Infidel; who denieth God, with *Diagoras*, is an Epicure and a Devil.

Consent and sin are both of one kind.

Vice is the habitude of sin, but sin is the act of that habitude.

He that pampers his flesh doth nouriſh many worms. *Demonax.*

Ex-

Exceſſive ſleep is found the bodie's foe.

Luſt bringeth ſhort life, prodigality wretched life, and perſeverance in ſin eternal damnation.

As by nature ſome men are more inclined to ſickneſs than other ſome; ſo one man's mind is more prone than another's to unrighteouſneſs.

The ſickneſs of old age is avarice, the errour of youth inconſtancy. *Theop.*

A moſt horrible and damnable offence that is to be judged, whoſe revenge belongeth unto God. *Aug.*

Craft putteth on it the habit of policy, malice the ſhape of courage, raſhneſs the title of valour, lewdneſs the image of pleaſure: thus diſſembled Vices ſeem great Vertues.

Where Elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſs and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth where Gold reigneth. *Greg.*

We ought not to hate the man, but his vices. *Aug.*

There are more vices than vertues. *Greg.*

Riches gotten with craft are commonly loſt with ſhame.

Folly in youth, and negligence in age, breed at length woe to both; the one ending in ſorrowfull grief, the other in lamentable miſery.

Where youth is void of exercife, there age is void of honeſty.

Flattery, and ſoothing great men in their humours, getteth more coin than true ſpeeches can get credit. *Bias.*

Fair faces have gotten foul vices, ſtreight perſonages crooked manners, and good complexions bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſour countenance is a manifeſt ſign of a froward diſpoſition.

Sobriety

Sobriety without ſullenneſs is commendable, and mirth with modeſty delectable.

Every vice hath a cloak, and creepeth in under the name of vertue.

We ought to have an eſpecial care leſt thoſe vices deceive us which bear a ſhew of vertue.

Craft oft-times accompanieth Policy, too much Auſterity Temperance, Pride a reſolute mind, Prodigality Liberality, Fortitude Temerity, and Religion Superſtition.

What nation doth not love gentleneſs, thankfulneſs, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainfull, unhoneſt, & unthankfull perſon?

Cùm fateamur ſatis magnam vim eſſe in vitiis ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur, & vitiorum illecebris & cupiditatum lenociniis ſe dederunt, miſſos faciant honores, nec attingant rempublicam; patiantur viros fortes labore, ſe otio ſuo perfrui.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare joyn together to hurt thoſe which have been their beſt friend, and them to whom they bound both by bloud, nature, and benefits.*

INgratitude challengeth revenge by cuſtome, and is a vice moſt hateſull before God and man.

Ingratitude for great benefits maketh men to deſpair of recompence, and of faithfull friends cauſeth them to become mortal foes.

Impudency is the companion of that monſter Ingratitude. *Stobæus.*

He is unthankfull that being pardoned ſinneth again.

There

There can be no greater injury offered to a free mind and a bashfull face, than to be called unthankfull; sith such reproaches sink most deeply into the reputation of Honour.

Ingratitude springeth either from covetousnes or suspect. *Theophrast.*

It is a shamefull and unthankfull part always to crave, and never to give. *Marc.*

Princes rewarding nothing purchase nothing; and desert being neglected, courage will be unwilling to attempt.

Benefits well bestowed establish a Kingdom; but service unrewarded weakneth it *Archim.*

The nature of man is ambitious, unthankfull, suspectfull, not knowing rightly how to use his friends, or with what regard to recompense his well-willers for their benefits bestowed.

It is better to be born fooliſh, than to understand how to be unthankfull.

Ingratitude loseth all things in himself, in forgetting all duties to his friend.

To doe good to an unthankfull body is to sow corn on the sand.

Two contraries give light one to the other; and ingratitude and thankfulnes are best discerned one by the other.

There is no affection among men so firmly placed, but through unthankfull dealing it may be changed to hatred. *Bias.*

Two heads upon one body is a monstrous sight: but one unthankfull heart in a bosome is more odious to behold. *Bias.*

There cannot be a greater occasion of hatred, than to repay good turns with unthankfull dealing.

An ungratefull Common-wealth, which hath banished men of true desert, finding its hinderance by their

their absence, too late repenteth. *Lactantius.*

Nothing waxeth sooner old than a good turn or benefit. *Diog.*

An unthankfull man is compared to a vessel bored full of holes. *Lucianus.*

Old kindness sleepeth, and all men are unthankfull. *Pindarus.*

The ungratefull man through his impudency is driven to all villany and mischief, and maketh himself a slave. *Xenophon.*

Plato called *Aristotle* a Mule, for his ingratitude. *Ælianus.*

The unthankfull man hath ever been accounted a more dangerous buier than the debtour. *Cognat.*

The ungratefull man is of worse condition than the Serpent, which hath venom to annoy others, but not it self.

It is better never to receive a benefit, than to be unthankfull for it.

Thankfulness doth consist in Truth and Justice: Truth doth acknowledge what is received, and Justice doth render one good turn for another. *Stobæus.*

He is unthankfull with whom a benefit perisheth; he is more ungratefull which will forget the same; but he is most ungratefull that rendreth evil for the good he hath received. *Bias.*

He which receiveth a benefit should not onely remember, but requite the same liberally and fruitfully; according to the nature of the earth, which rendreth more fruit than it receiveth seed. *Quint.*

The *Egyptians* of all vices most abhorred Ingratitude, in which (as *Tully* saith) all wickedness is contained.

If we be naturally inclined to doe good to them of whom we conceive good hope, how much more are we bound to those at whose hands we have already received a good turn? *Seneca.*

Thou

Thou canst not call a man by a worse name, than to say he is an unthankfull person.

Plutarch interpreteth *Pythagoras* Symbol, of not receiving of swallows, thus, that a man ought to shun unthankfull people.

Xenophon, among the praises which he gave unto *Agesilaus*, reputeth it a part of injustice, not onely not to acknowledge a good turn, but also if more be not rendred than hath been received.

Whosoever receiveth a benefit selleth his own liberty, as who would say that he made himself subject to render the like.

The laws of *Athens*, *Persia* and *Macedonia*, condemned the unthankfull person to death.

Lycurgus esteemed it a most monstrous ingratitude, not to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were revoked.

An ungratefull person cannot be of a noble mind, nor yet just. *Socrat.*

A man ought to remember himself how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sin and death of man.

No man's life is void of ingratitude.

The life of the ignorant is unthankfull, wavering and unstaied in things present, through the desire of things to come. *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude: for the greater the increase of mortal men is, the more doth ingratitude augment. *Plat.*

We shall avoid this shamefull vice of ingratitude, if

we

we esteem the benefit which we receive of another greater than it is, and contrariwise repute that less than it is which we give.

The unworthier he is that receiveth the benefit, the more is he to be commended from whom it cometh.

Est aliqua ingrato meritum exprobrare voluptas.

Ingratus, qui beneficium accepisse se negat quod accepit; ingratus, qui id dissimulat; rursum ingratus qui non reddit: at omnium ingratissimus est qui oblitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy honours, Estates and great places; it is a vice of excess, and contrary to all Modesty, which is a part of Temperance.*

HE that bruiseth the Olive-tree with hard iron, fretteth out no oil, but water: and he that pricketh a proud heart with perswasion, draweth out onely hate and envy.

It is impossible that to a man of much pride fortune should be long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is suddenly broken.

Ambitious men can never be good Counsellers to Princes.

The desire of having more is a vice common to Princes and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable cruelty and beastly nature, *Plut.*

Pride is the cause of the corruption and transgression of man's nature.

Pride causeth that work to become wicked which of it self is good: so that humble submission is better than the proud boasting of our deeds; which causeth a proud

a proud man oftentimes to fall into more deteſtable vices than he was in before. *Plut.*

It is natural to proud men to delight themſelves in, and to ſet their whole minds upon vain deſires.

Men that have their thoughts high, & their eſtates low, live always a penſive and diſcontented life.

Pride ſhould of young men be carefully avoided, of old men utterly diſdained, and of all men ſuſpected and feared. *Soc.*

Pride hath two ſteps, the loweſt bloud, and the higheſt envy.

Pride eateth gold, and drinketh bloud, & climbeth so high by other mens heads that ſhe breaketh her own neck.

It is better to live in low content than in high infamy; and more pretious is want with honeſty than wealth with diſcredit.

Aſpiring pride is like a vapour, which aſcendeth high, and preſently vaniſheth away in ſmoak. *Plut.*

A proud heart in a beggar is like a great fire in a ſmall cottage, which not onely warmeth the houſe, but burneth all that is in it.

The ſpring of pride is lying, as truth is of humility. *Phil.*

Men that bear great ſhapes and large ſhadows, and have not good nor honeſt minds, are like the pourtraiture of *Hercules* drawn upon the ſands.

The more beauty the more pride, and the more pride the more preciſeneſs.

Ambition is the ground of all evils. *Tim.*

Pride is a Serpent which ſtily inſinuateth her ſelf into the minds of men.

Exalt one of baſe ſtock to high degree, and no man living will ſooner prove proud than he.

An ambitious body will go far out of the right way, to attain to the height which his heart deſireth. *S.P.S.*

Pride

Pride is the mother of Superſtition.

The proud man, ſeeking to repreſs another man, inſtead of ſuperiority attaineth indignity.

The proud man is forſaken of God; being forſaken, he groweth reſolute in impiety, and after purchaſeth a juſt puniſhment for his preſuming ſin. *Plato.*

A proud man is compared to a ſhip without a Pilot, toſſed up and down upon the ſeas by winds and tempeſt. *Aug.*

The Sun of *Ageſilaus* wrote unto King *Philip*, who much gloried in ſome of his victories, that if he meaſured his ſhadow, he ſhould find it no greater after his victories than it was before.

King *Lewis* the eleventh was wont to ſay, when Pride was in the Saddle, Miſchief and ſhame was on the Crupper.

Pride, Envy, and Impatience, are the three capital enemies of man's conſtancy. *Aug.*

Pride is always accompanied with Folly, Audacity, Raſhneſs, and Impudency, and with Solitarineſs; as if one would ſay, that the proud man is abandoned of all the world, ever attributing to himſelf that which is not, having much more bragging than matter of worth. *Plato.*

Pride did firſt ſpring from too much abundance of wealth. *Antiſt.*

Chryſippus, to raiſe an opinion of knowledge to himſelf, would ſet forth thoſe books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boaſting man doth feign things to be which indeed are not, or maketh them appear greater than they are. *Ar.*

Pride is the mother of Envy, which if one be once able to ſuppreſs, the daughter will be ſoon ſuppreſſed. *Aug.*

Husband

Husbandmen think better of thoſe ears of corn which bow down and wax crooked, than thoſe which grow ſtreight; becauſe they ſuppoſe to find more ſtore of grain in them than in the other.

Socrates, when he ſaw that *Alcibiades*, waxed proud becauſe of his great poſſeſſions, ſhewed him the Map of all the World, and asked him whether he knew which were his Lands in the Territory of *Athens*: who anſwering, They were not deſcribed there; How is it then (quoth he) that thou braggeſt of that which is no part of the world?

It is the property of proud men to delight in their own fooliſh inventions.

He that knoweth himſelf beſt eſteemeth himſelf leaſt. *Plato.*

The glory of the proud man is ſoon turned to infamy. *Saluſt.*

The proud man thinketh no man can be humble. *Chryſoſt.*

Antiochus had that admiration of himſelf, that he thought he was able to ſail on the Earth, and go on the Seas.

Pompey could abide no equal, and *Cæſar* could ſuffer no ſuperiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may ſcarcely be endured, who can away with a poor man that is proud?

The proud man reſembleth the Fiſherman in *Theocritus*, who ſatisfied his hunger with dreams of Gold.

The pride of unquiet and moving ſpirits never content themſelves in their vocations. *Perdic.*

Themiſtocles told the *Athenians*, that unleſs they baniſhed him and *Ariſtides*, they could never be quiet.

Perdita tunc urbi nocuerunt ſecula, poſtquam
Ambitus & luxus & opum metuenda facultas
Tranſverſo mentem dubiam torrente tulerunt.

In

In rebus proſperis, & ad voluntatem noſtram fluentibus, ſuperbia magnopere eſt fugienda: nam ut adverſas res, ſic ſecundas, immoderatè ferre, levitatis eſt. Cicero.

Of Prodigality.

Defin. *Prodigality is the exceſs of Liberality, which coming to extremity proves moſt vicious, waſting vertues faſter than ſubſtance, and ſubſtance faſter than any vertue can get it.*

PRodigality without care waſteth that which diligent labour hath purchaſed.

Prodigality is called the fire of the mind, which is ſo impatient in heat, that it ceaſeth not, while any matter combuſtible is preſent, to burn neceſſary things into duſt and cinders. *Pliny.*

Where Prodigality and Covetouſneſs are, there all kind of vices reign with all licence in that ſoul. *Theop.*

Prodigality ſtirreth up evil wars and ſeditious injuries, to the end that her humour may be fed; fiſhing in all troubled water, that ſhe may have wherewith to maintain her prodigal expences.

Exceſs of apparel is an argument of the inconſtancy of the ſoul, and rather whetteth the eyes of the beholders to wicked deſires, than to any honeſt thoughts. *Eraſmus.*

Deck not thy ſelf with curious wrought Tapeſtry and fair painted Pictures, but with Temperance and Honeſty. *Epict.*

Poverty followeth ſuperfluous expences.

Prodigality maketh youth a tyrant in his own eſtate, a deſtroyer of his own wealth, and a corroſive to his own friends.

To ſpend much without getting, to lay out all with

out reckoning, and to give all without conſidering, are the chiefeſt effects of a prodigal mind.

He that giveth beyond his power is prodigal, he that giveth in meaſure is liberal, he that giveth nothing at all is a niggard.

Prodigality is a ſpecial ſign of incontinency. *Marc. Aurel.*

He that is ſuperfluous in his diet, ſumptuous in apparel, and laviſh of his tongue, is a Cook's hope, a Tailour's thrift, and the ſon of repentance.

The end of much expence is great grief.

Straton Sidonius could in no wiſe abide that any one ſhould go beyond him in prodigal expences; whereupon aroſe a great contention betwixt *Nicocles Cyprius* and him, whilſt the one did what he could to exceed the other. *Theop.*

Who ſpends before he thrives, will beg before he thinks.

Riches laviſhly ſpent breed grief to our hearts, ſorrow to our friends, and miſery to our heirs.

A proud Eye, an open Purſe, a light Wife, breed miſchief to the firſt, miſery to the ſecond, and horns to the third.

What is gotten with care ought to be kept with wiſedom.

Prodigality is a diſſolution, or too much looſing of vertue. *Zeno.*

An unthrift is known by four things; by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cheriſheth, and the expence he uſeth.

An exceſs in meats breeds ſurfeit, in drink drunkenneſs, in diſcourſe ignorance: ſo in gifts exceſs produceth prodigality.

It is better to be hated for having much, than to be pitied for ſpending all. *Bias.*

Prodigality conſiſteth not in the quantity of what

is given, but in the habit and fashion of the giver.

He is truly prodigal which giveth beyond his ability, and where his gifts are needless.

It is not possible for a prodigal mind to be without envy. *Curtius.*

Prodigality concealing love, loves none, whereby affection decreaseth, and amity is made unstable.

Prodigal lavishing and palpable sensuality brought *Pericles*, *Callias* the son of *Hipponicus*, and *Nicias*, not onely to necessity, but to extreme poverty; and when all their money was spent, they drinking a poisoned potion one to another, died all three.

Prodigality is born a Wonder, and dies a Beggar. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting it till it be wholly consumed.

Fire consumeth fewel without maintenance; and prodigality soon emptieth a weak purse, without it be supplied.

The prodigal-minded man neither observeth time, nor maketh end of riot, untill both himself and his patrimony be consumed.

A prodigal humour is hardly purged, because the nourishments are many and sweet.

The prodigal-minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he get it; and so he spends it, he cares neither on whom nor in what sort he consumes it.

—O prodiga rerum
Luxuries, nunquam parvo contenta paratu,
Et quæsitorum terrâ pelagóque ciborum
Ambitiosa fames, & lautæ gloria mensæ!
Discite quàm parvo liceat producere vitam,
Et quantum natura petat——

Of

Of Gaming.

Plin. Gaming is a stealing away of time, abusing our understanding in vain things without any profit.

Chilo being sent from *Lacedemon* to *Corinth* in Embassage, to intreat a peace between them, & finding the Noble-men playing at Dice, returned back again without delivering his Message; saying, He would not stain the glory of the *Spartans* with so great ignominy, as to joyn them in society with Dice-players.

Players at Dice, by the counsel of *Constantinople* under *Justinian*, were punished with excommunications.

Alphonsus son of *Ferdinando* King of *Spain*, streightly commanded that no Knight should presume to play at Dice or Cards for any money, or give his consent to any such play in his house, upon pain of forfeiting his wages for one whole month, and himself to be forbidden another month and an half from entring into the King's Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of cozening skill, or skilfull cozenage, without the discredit of a man's good name by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no sooner in question than when he is known to be a common Gamester.

It is no freedom to be licentious, nor liberty to live idlely.

Such game is to be abhorred wherein wit sleepeth, and idleness with covetousness is onely learned.

The gain which ariseth to any party in play should be bestowed upon the poor, to the end that both the Gamesters, as well the winner as the loser, might be equally punished. *Aug.*

Aurelius Alexander, Emperour of *Rome*, made a Law, that if any man was found playing at the Dice, he should be taken for frantick, or as a fool natural, which wanteth wit and discretion to govern himself.

The same Emperour likewise, after the promulgation of the foresaid Law, counted Dice-players no better than Thieves and Extortioners.

Gaming at Cards and Dice is a certain kind of smooth, deceitful and slight theft, whereby many are spoiled of all they have.

Who would not think him a light man, of small credit, that is a Dice-player or a Gamester?

How much cunninger a man is in Gaming and Dice-playing, so much the more is he corrupted in life and manners.

Justinian made a Law, that none privately or publickly should play at Dice or Cards.

Old mens Gaming is a privilege for young men.

The Devil was the first inventer of Dice and Gaming.

Dicing Comedians bring often Tragical ends.

Plato seeming to commend Table-play compareth it to the life of man: as an evil chance may be holpen by cunning play, so may a bad nature be made better by good education.

Cicero in the Senate house put *Antonius* to silence, by saying he was a Dicer.

Dicing neither beseemeth the gravity of a Magistrate, nor the honour of a Gentleman; for that the gain is loaded with dishoneſt practices, and the loss with unquiet passions.

As a dead Carcass in an open field is a prey for many kinds of Vermine; so a plain-minded man is an assured prey for all sorts of Shifters.

In *Turkey* he is noted of great infamy that is found playing for money; and grievous pains are appoin-

appointed for punishment, if he return to it again.

The *Lydians* were the first inventers of Gaming, when their Country was brought into great necessity for want of victuals, to the end that by playing they might find some mean to resist and sustain hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Lewis the eighth, King of *France* made a Law that all Sports should be banished his Realm except shooting.

Cyrus, to punish them of *Sardis*, commanded them to put away their time in Playing and Banquering; thereby to render them less men, and keep them from Rebellion.

Ars aleatoria, dum aliena concupiscentiâ suâ profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furtorum litium, injuriarum, homicidiorumque mater; est verè malorum demonum inventum, quæ, excisâ Asiæ regno, inter eversæ urbis mannibias varia sub specie migravit ad Græcos.

Of Covetousness.

Defin. Covetousness is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another body: it is also a sparing and niggardliness in giving, but open handedness to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.

THE property of a covetous man is, to live like a beggar all the days of his life, and to be found rich in mony at the hour of his death. *Archim.*

Gain gotten with an ill name is great loss.

Covetous men little regard to shorten their lives, so they may augment their riches.

Treasures hoarded up by the covetous are most commonly wasted by the prodigal person.

He that coveteth riches is hardly capable of good instruction. *Plotin.*

It is a hard matter for a man to bridle his desire; but he that addeth riches thereunto is mad.

Covetousness is a vice of the soul, whereby a man desireth to have from all parties without reason, and unjustly withholdeth that which belongeth to another. *Arist.*

Covetousness is sparing in giving, but excessive in receiving.

Covetousness is a blind desire of good. *Luc.*

Unto a covetous man the obtaining of that he would have is always the beginning of the desire of having more.

Covetous men scrape together like mighty men, and spend like base, mechanical, and handy-craft men.

Covetous men are compared to Rats and Mice that are in golden Mines, which eat the golden Ore, and yet nothing can be gotten from them but after their death.

Gold is called the bait of sin, the snare of souls, and the hook of death; which being aptly applied may be compared to a fire, whereof a little is good to warm one, but too much will burn one altogether.

It is better to be the sheep than the son of a covetous man. *Diog.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardliness, but parted Lettice and Artichokes into two, that the one half might be for his Dinner, and the other for his Supper.

Dionysius

Dionysius the elder being advertised of one that had hidden great store of money, commanded him upon pain of death to bring it to him: which he did, although not all, but with the remainder dwelt in another place, and bestowed it upon an Inheritance. When *Dionysius* heard thereof, he sent him that which he took from him, saying, Now thou knowest how to use riches, take that I had from thee.

The Chariot of Covetousness is carried upon four wheels of Vices; Churlishness, Faint courage, Contempt of God, and Forgetfulness of death: drawn by two Horses, called Greedy to catch, and Hold fast: the Carter that driveth it is Desire to have, having a Whip called Loth to forgo.

A covetous man is good to no man, and worst friend to himself.

A covetous man wanteth as well that which he hath as that which he hath not.

He that coveteth much wanteth much.

There is a greater sorrow in losing riches, than pleasure in getting them. *Pub.*

Covetousness is the root of all evil, from whence do proceed, as from a fountain of mishap, the ruine of Common-weals, the subversion of Estates, the wrack of Societies, the stain of Conscience, the breach of Amity, the confusion of the Mind, Injustice, Bribery, Slaughter, Treasons, and a million of other mischievous enormities. *Aurel.*

All vices have their tast save onely Covetousness.

The gain of gold maketh many a man to lose his soul.

A covetous man passeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetousnes is the mother of poverty.

The excuse of the covetous man is, that he gathereth for his children. *Apollonius.*

The covetous-minded man in seeking after riches purchaseth carefulnes for himself, envy from his neighbours, a prey for thieves, peril for his person damnation for his soul, curses for his children, and law for his heirs.

A covetous rich man in making his Testament hath more trouble to please all, than himself took pleasure to get and possess all.

A covetous man's purse is called the devil's mouth.

We fear all things like mortal men, but we desire all things as if we were immortal. *Sen.*

Covetousnes in an old man is most monstrous: for what can be more foolish, than to provide more money and victuals when he is at his journey's end?

Covetousnes is a disease which spreadeth through all the veins, is rooted in the bowels, and being inveterate cannot be moved. *Tully.*

To fly from Covetousnes, is to gain a Kingdome.

Gold guides the globe of the Earth, and Covetousnes runs round about the world.

Most covetous is he which is carefull to get, desirous to keep, and unwilling to forgo.

By liberality mens vices are covered, by covetousnes laid open to the world. *Aug.*

A covetous man's eye is never satisfied, nor his desire of gain at any time sufficed.

The glutton's mind is of his belly, the Lecher's of his lust, and the Covetous man's of his gold. *Ber.*

The Covetous man is always poor. *Aurel.*

Ardua res hæc est, opibus non tradere mores,
Et cùm tot Crœsos viceris, esse Numam.

Usque

Usque adeo solus ferrum mortémque timere.
Auri nescit amor: pereunt discrimine nullo
Amisse leges, sed pars vilissima rerum,
Certamen movistis, opes———

Of Usury.

Defin. *Usury of the Hebrews is called Biting; and an unlawfull gain got by an unlawfull mean, it is that cruelty which doth not onely gnaw the Debtour to the bones, but also sucketh out all the bloud and marrow from him, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

Usury is compared to Fire, which is an active and unsatiable Element, for it burneth and consumeth all the wood that is laid upon it: so the Usurer the more he hath, the more he desireth, and (like Hell-gare) he is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbour, and defraudeth himself.

The intent of Usury bewrays the crime.

Usury is the nurse of Idleness, and Idleness the mother of Evils.

Amasis King of *Ægypt* made a law, that the Pretor should call every one to account how they lived; and if by Usury, they should be punished as Malefactours.

There was a law amongst the ancient *Grecians* and *Romans*, which forbad all Usury surmounting one peny in the hundred by the year, and they called it *Unciary* Usury.

This law was since that brought to a half-peny a year among the *Romans*; and not long after Usury was clean taken away by the law *Genuntia*, because of usual seditions which rose through the contempt of laws concerning Usury.

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Souldier his Sword, the Merchant his Wares, and the World its Peace.

Money engendreth Money, contrary to nature.

An Usurer is a more wicked man than a Thief, who was condemned but in double as much. *Cato.*

Usury is an ancient mischief, and cause of much civil discord.

A little lewdly come by is the loss of a great deal well gotten.

Usury is like a Whirl-pool, that swalloweth whatsoever it catcheth. *Crates.*

He that with his Gold begets Gold becomes a slave to his Gold.

Inordinate desire of wealth is the spring of Usury; and Usury subverteth credit, good name, and all other vertues.

Covetousness seeketh out Usury, and Usury nourisheth Covetousness.

An Usurer can learn no truth, because he loatheth the truth.

Usury taketh away the title of Gentry, because it delighteth in ignobility.

Usury oftentimes deceives the belly, and altogether lives careless of the soul's safety.

As the greedy Ravens seek after carrion for their food; so doth the covetous Usurer hunt after Coin to fill his Coffer. *Philo.*

No kind of people in the world are so notorious livers, nor use so much to falsifie their faith in all practices, as Usurers

Appian, in his first Book of Civil wars, writeth, that by the ancient Law at *Rome*, Usury was forbidden upon very great pain.

As he which is stung with an Asp dieth sleeping

so

so sweetly doth he consume himself which hath borrowed upon Usury.

An Usurer is more dangerous than a Thief. *Cato.*

Usury is most hated of those whom she doth most pleasure.

Usury maketh those that are free-born, bondslaves. *Publius.*

Usury is the manifest sign of extreme impudency. *Chrys.*

To be an Usurer is to be a Man-slayer. *Cato.*

Usurers were not suffered to enter the Temple of sparing and well-ordering Expence.

The *Egyptians* and *Athenians*, seeing the errour of covetous Usury to take footing in their Provinces, by approved judgment concluded, that by no Instrument, Plea, Execution, or other means in Law, a body might be detained, the original being for corrupt gain.

In *Thebes* it was by streight order forbidden that any man should be put in office, which in ten years before the election had practised any unlawfull chaffering.

By Usury money is brought forth before it be gotten.

Usury is the daughter of Avarice and Ambition.

The more wealth that an Usurer winneth by his extortion, the more doth the sin of covetousness daily corrupt his conscience.

The ill-gotten gain that cometh by usury brings with it contempt, many curses, and infamy.

He that liveth by the loss of the poor meriteth the plague of God for his punishment.

———*Turpia lucra*
Fœnoris, & velox inopes usura trucidat.
Non sunt facienda mala, ut inde eveniant bona.

Of.

Of Deceit.

Defin. *Deceit or Craft is the exceſs of prudence: it is that which leadeth a man through wilfull ignorance, to oppoſe himſelf againſt that which he knoweth to be dutifull and honeſt, cauſing him, under the counterfeit name of prudence, to ſeek to deceive thoſe that will believe him. This vice is the chiefeſt cauſe of ambition and covetouſneſs, which moſt men ſerve in theſe days: but above all things it is an enemy to juſtice, and ſeeketh by all means to overthrow the true effect thereof.*

CRaft moſt commonly is repayed with craft; and he that thinketh to deceive another is many times deceived himſelf.

The craftier and ſubtler a man is, the more he is to be ſuſpected and hated, as one that hath loſt all credit or goodneſs. *Cic.*

All knowledge deviating from Juſtice ought rather to be called craft than ſcience.

It is more wiſedom ſometimes to diſſemble wrongs, than to revenge them.

The difference between craft and wilineſs is, the one is in dexterity of wit natural, the other is gotten by experience.

A man's look is the gate of his mind, declaring outwardly the inward deceit which the heart containeth. *Livius.*

He that never truſteth is never deceived.

Our negligence maketh ſubtil ſhift preſume, where diligence prevents falſe deceit.

The Serpent hidden in the graſs ſtingeth the foot; and a deceitfull man under the ſhew of honeſty oftimes deceiveth the ſimple.

There is nothing that ſooner deceiveth the mind than hope; for whilſt our thoughts feed on it, we ſuddenly and aſſuredly loſe it.

The

The man moſt deceitfull is moſt ſuſpectfull.

It many times falls out, that what the heart craftily thinketh the looks deceitfully betray. *Leo.*

The deceitfull are like the Chameleon; apt to all objects, capable of all colours; they cloak Hate with Holineſs, Ambition with good Government, Flattery with Eloquence: but whatſoever they pretend is diſhoneſty.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lie, then are we ſooneſt deceived by ſubtlety.

Light heads and ſharp wits are moſt apt to deceive others by falſe tales.

It is a point of diſhoneſty in a man, to make a ſhew of one thing, and doe another.

The Lawyers call that Covin, when, to deceive another, a man maketh ſemblance of one thing, and yet notwithſtanding doeth the clean contrary.

Frederick the Emperour deſired, that his Counſellours would at the entring in of his Court lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and their ought to be ſuch an unity, that there be found no difference at all: for it is a great deceit to ſpeak otherwiſe with our tongue than we mean with our heart. *Pacuvius.*

The Emperour *Pertinax* was ſurnamed *Chreſtologus*, that is to ſay, well-ſpeaking, but ill-doing.

Fortune's gifts are mere deceits. *Sen.*

Wonder not that thou art deceived by a wicked man; rather wonder that thou art not deceived. *Demoſthenes.*

It is no deceit to deceive the deceiver.

Falſhood hath more wit to deviſe the truth. *Plinius.*

He is not worthy to find the truth that deceitfully ſeeketh her. *Hier.*

It is more impious to be deceitfull, than to conceal the truth. *Hier.*

Deceit is a dangerous enemy to truth

Alexander ſaid to *Antipater*, that outwardly he did wear a white garment, but it was lined with purple.

The deceitfull man's ſpeeches may be likened to the Apothecaries painted pots, which carry the inſcription of excellent drugs, but within them there is either nought available, or elſe ſome poiſon contained. *Hier.*

Alexander being counſelled by *Parmenio*, to ſeek the ſubverſion of his enemies by craft and ſubtlety, anſwered, that his eſtate would not ſuffer him ſo to doe; but if he were *Parmenio*, he would doe it.

All deceits are proper to a baſe and bad mind, but to be deteſted of an honeſt man.

The anſwers of the Oracles were always doubtfull and full of deceit.

He is worthy to be abhorred which beateth his brains to work wickedneſs, and ſeeketh by ſubtlety to bring other men to miſery.

A deceitfull man chuſeth hypocriſie and diſſimulation for his companions.

Sic avidis fallax indulget piſcibus hamus:
Callida ſic ſtultas decipit eſca feras.
Grave eſt malum omne quod ſub aſpectu latet.

Of Lying.

Defin. *Lying is a falſe ſignification of ſpeech, with a will to deceive; a ſickneſs of the ſoul, which cannot be cured but by ſhame and reaſon: it is a monſtrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwiſe conſecrated, even to the truth, and to the utterance of his praiſe.*

TAke heed of a Lier, for it is time loſt to be led by him: and of a flatterer, for it is mere deceit to believe him.

Lying is a member of injuſtice, turning topſey turvey all humane ſociety, and the amity due unto our neighbour. *Aug.*

As certain it is to find no goodneſs in him that uſeth to lie, as it is ſure to find no evil in him that telleth truth.

The Lier is double of heart and tongue; for he ſpeaketh one thing, and doeth another.

From truth depraved are ingendred an infinite number of Abſurdities, Hereſies, Schiſms, and Contentions. *Socrat.*

The Thief is better than a man accuſtomed to lie.

In *Almain* a lie hath been always extremely hated, and ſhunned as it were a plague: and Baſtards could never obtain the price of any Occupation whatſoever, nor take degree in Art or Science. *Xen.*

Thou canſt not better reward a Lier, than in not believing what he ſpeaketh. *Ariſt.*

Within thy ſelf behold well thy ſelf; and to know what thou art, give no credit to other men.

Pope *Alexander* the ſixth never did what he ſaid, & his ſon *Borgia* never ſaid what he meant to doe; pleaſing themſelves in counterfeiting and diſſembling, to deceive and falſifie their faith. *Guic.*

It is the property of a Lier to put on the countenance of an Honeſt man, that ſo by his outward habit he may the more ſubtly deceive. *Bias.*

Lying is contrary to nature aided by reaſon, and ſervant or hand-maid to truth.

As the worms do breed moſt gladly in ſoft and ſweet woods: ſo the moſt gentle and noble wits inclined to honour are ſooneſt deceived by Liers, and Flatterers.

Through a Lie *Joſeph* was caſt into Priſon, and Saint *Chryſoſtome* ſent into baniſhment.

All kind of wickedneſs proceedeth from Lying, as all

all goodness doth proceed from truth. *Chilo.*

The *Ægyptians* made a Law, that every Lier should be put to death.

The shame of a Lier is ever with him.

A Lie is not capable of pardon. *Xen.*

Liers onely gain this, that albeit they speak the truth, yet shall they never be believed.

Lying is contrary to nature aided by reason, and servant or hand-maid to truth. *Plotin.*

The *Scythians* and *Garamantes* followed the same Law, and condemned them to death that prognosticated any false thing to come.

The *Persians* and *Indians* deprived him of all honour and farther speech that lied.

Cyrus told the King of *Armenia*, that a Lie deserved no pardon.

The *Parthians* for lying became odious to all the world.

There is no difference between a Lier and a Forswearer: for whomsoever (saith *Citero*) I can get to tell a Lie, I may easily intreat to forswear himself.

An honest man will not lie, although it be for his profit.

Lying in doctrine, is most pernicious.

He that dares make a lie to his Father, seeking means to deceive him, such an one much more dareth to be bold to doe the like to another body.

Liers are the cause of all the sins and crimes in the world. *Epictetus.*

A Lier ought to have a good memory, lest he be quickly found false in his tale. *Pliny.*

It is a double lie for a man to belie himself. *Stob.*

A lie is the more hatefull, because it hath a similitude of truth. *Quintil.*

All Idolatry, Hypocrisie, Superstition, false Weights, false Measures, and all Cozenages, are called Lying; to the

the end that by ſo deformed a name we ſhould the rather eſchew them.

A good man will not lie, although it be for his profit. *Cicero.*

Alexander would conſent to nothing but truth, & *Philip* his father to all kind of falſhood.

Old men and Travellers lie by authority.

It is wickedneſs to conceal the fault of that which a man felleth. *Lactan.*

Lying in a Prince is moſt odious. *Hier.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non convenit. Falſum maledictum eſt malum mendacium.

Of Drunkenneſs.

Defin. *Drunkenneſs is that vice which ſtirreth up luſt, grief, anger, and extremity of love, and extinguiſheth the memory, opinion and underſtanding, making a man twice a child: and all exceſs of drink is drunkenneſs.*

THE ancient *Romans* would not ſuffer their wives to drink any wine.

The crafty wraſtler (Wine) diſtempereth the wit, weakneth the feet, and overcometh the vital ſpirits. *Ariſt.*

Wine burns up beauty, and haſtens age.

Exceſs is the work of ſin, and drunkenneſs the effect of riot. *Solon.*

Thoſe things which are hid in a ſober man's heart, are oft-times revealed by the tongue of a drunkard.

Drunkenneſs is a bewitching devil, a pleaſant poiſon, and a ſweet ſin. *Aug.*

Drunkenneſs maketh man a beaſt, a ſtrong man weak, and a wiſe man a fool. *Origen.*

Plato bade drunken and angry men to behold themſelves in a glaſs.

The

The *Scythians* and the *Thracians* contended who ſhould drink moſt.

Argon the King of *Illyrium* fell into a ſickneſs of the ſides, called the Pleuriſie, by reaſon of his exceſſive drinking, and at laſt died thereof.

Sobriety is the ſtrength of the ſoul. *Pyth.*

Where drunkenneſs is miſtreſs, there ſecrecy beareth no maſtery.

Wine and Women cauſe men to dote, and many times put men of underſtanding to reproof.

Cleo, a woman, was ſo practiſed in drinking, that ſhe durſt challenge all men or women whatſoever, to try maſteries who could drink moſt, and overcome the reſt.

The Vine bringeth forth three Grapes; the firſt of Pleaſure, the ſecond of Drunkenneſs, the third of Sorrow.

Philip King of *Macedon*, making war upon the *Perſians*, underſtood that they were a people which abounded in all manner of delicate wines, and other waſtfull expences; whereupon he preſently retired his army, ſaying, it was needleſs to make war upon them who would ſhortly overthrow themſelves.

Nothing maketh Drunkenneſs to be more abhorred, than the filthy and beaſtly behaviour of thoſe men whoſe ſtomachs are overcharged with exceſs.

Steel is the glaſs of beauty, Wine the glaſs of the mind. *Eurip.*

Intemperance is a root proper to every diſeaſe. *Plato.*

Sickneſs is the chaſtiſement of Intemperance. *Seneca.*

A drunken man, like an old man, is twice a child. *Plato.*

Drunkenneſs is nothing elſe but a voluntary madneſs.

The

The Glutton and the Drunkard shall be poor.

Wine hath drowned more men than the sea. *Pub.*

The first evil in drunkenness is danger to Chastity. *Amb.*

The *Lacedæmonians* would often shew their Children such as were drunk, to the end they should learn to loath that vice.

Romulus made a Law, that if a woman was found overcome with drink, she should die for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredom.

Callisthenes being urged by one to drink as others did at *Alexander*'s feast, answered, that he would not: for saith he, who so drinketh to *Alexander* hath need of *Æsculapius*; meaning a Physician.

The Leopard, as many write, cannot be so soon taken by any thing as by Wine; for being drunk he falleth into the toils.

Wine, according to the saying of a late Writer, hath drowned more men than the sea hath devoured.

Drunkenness is a monster with many heads; as filthy talk, fornication, wrath, murther, swearing, cursing, and such like.

There are two kinds of Drunkenness: one kind above the moon, is a celestial drunkenness stirred up by drinking of heavenly drink, which maketh us onely to consider things Divine: The reward of vertue is perpetual drunkenness. *Musæus.*

Another kind of Drunkenness is under the Moon, that is, to be drunk with an excess of drinking: which vice ought of all men carefully to be avoided.

Wine is the bloud of the earth, and the shame of such as abuse it.

Wine enflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all sicknesses.

The *Nazarites* abstained from drinking of any Wine or strong drink.

Quid

Quid non ebrietas deſignat? operta recludit;
Spes jubet eſſe ratas; in prælia trudit inermem:
Sollicitis animis onus eximit, ac docet artes.
Fœcundi calices quem non fecêre diſertum?
Contracta quem non in paupertate ſolutum?

Of Gluttony.

Defin. *Gluttony or Surfeiting is the ſworn enemy to Temperance, daughter to exceſs and immoderate appetite: ſhe is health's bane and humilitie's blemiſh, life's cockatrice, and the ſoul's hell, except mercy wipe out the remembrance of ſo great a guilt.*

SUffice nature, but ſurfeit not; ſupply the body's need, but offend not.

Moderate diet is the wiſe man's cognizance; but ſurfeiting Epicuriſm is a fool's chiefeſt glory.

To live well and frugally, is to live temperately, and ſhun ſurfeiting: for there is great difference between living well, and living ſumptuouſly; becauſe the one proceeds of Temperance, Frugality, Diſcipine, and Moderation of the ſoul, contented with her own riches; and the other of Intemperance, Luſt, and contempt of all Order and Mediocrity: but in the end one is followed with ſhame, the other with eternal praiſe and commendation. *Plato.*

It is not the uſe of meat, but the inordinate deſire thereof, ought to be blamed. *Aug.*

Continency in meat and drink is the beginning and foundation of skill. *Socrat.*

We cannot uſe our ſpirits well when our ſtomachs are ſtuffed with meat: neither muſt we gratifie the body and entrals onely, but the honeſt joy of the mind. *Cicero.*

The *Hebrews* uſed to eat but once a day, which was at Dinner; and the *Grecians* in like manner had but

but one meal, and that was at Supper.

Sobriety retaineth that in a wise man's thoughts which a fool without discretion hath in his mouth.

The belly is an unthankfull beast, never requiting the pleasure done, but craving continually more than it needeth. *Crates.*

When we eat we must remember we have two guests to entertain, the Body and the Soul: whatsoever the Body hath departs away quickly, but what the Soul receiveth abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live. *Plut.*

A rich man may dine when he list, but a poor man when he can get meat. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomach. *Senec.*

As meat and drink is food to preserve the body: so is God's Word the nourishment for the Soul. *Greg.*

A vertuous Soul hath better tast of godly discourses, than the Body hath of well-relished meat.

The first draught that a man drinketh ought to be for thirst, the second for nourishment, the third is for pleasure, and the fourth for madness. *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the brain are not hindred by vapours, which excess of feeding distempers withall.

King *Cyrus* being asked by *Antabanus* (as he marched one day in War) what he would have bought him for his supper; Bread, (quoth he) for I hope we shall find some Fountain to furnish us with drink.

Wisedom is hindred through Wine, and understanding darkned. *Alphons.*

Nothing

Nothing can be more abject and hurtfull, than to live as a slave to the pleasure of the mouth and belly. *Salust.*

Diseases gather together within our bodies, which proceed no less of being too full than being too empty; and oftentimes a man hath more trouble to digest meat than to get meat.

How hard a matter is it to preach abstinence to the belly, which hath no ears, and which will take no denial, however the case standeth?

By Gluttony more die than perish by the Sword.

Gluttony stirreth up lust, anger, and love, in extremity, extinguishing understanding, opinion and memory. *Plat.*

Gluttony fatteth the body, maketh the mind dull and unapt; nay, which is worse, undermineth reason.

Wine hath as much force as fire: so soon as it overtaketh one, it dispatcheth him; it discloseth the secrets of the Soul; and troubleth the whole mind.

Homer proving that the Gods die not, because they eat not, alludeth, that eating and drinking do not onely maintain life, but are likewise the cause of death.

We are sick of those things wherewith we live: for there is no proper and peculiar seed of diseases, but the corruptions of those things within us which we eat, and the faults and errours we commit against them. *Plut.*

Socrates inviting certain of his friends to a Feast, was reproved for his slender provision: whereto he answered, If they be vertuous, there is enough; but if they be not, there is too much.

They which are addicted to belly service, not caring for the food of the mind, may well be compared to Fools, that depend more upon Opinion than Reason.

It

It is an old Proverb, Much meat, much malady.

Intemperance is a root proper to every diſeaſe.

He that too much pampereth himſelf is a grievous enemy to his own body.

Veſſels being more fully fraught than they are able to carry do ſink; ſo fareth it with ſuch as eat and drink too much.

By ſurfeit many periſh; but he that dieteth himſelf prolongeth his life.

Exceſs came from *Aſia* to *Rome*: Ambition came from *Rome* to all the world.

Gluttony cauſeth innumerable maladies, and ſhortens man's life. *Horace.*

Surfeiting is the readieſt means to procure ſickneſs; and ſickneſs is the chaſtiſement of intemperate diet.

Gorgias being demanded how he attained to the number of an hundred and eight years, anſwered, By never having eaten or drunken any thing through pleaſure.

Omne nocet nimium, mediocriter omne gerendum.

Tantum cibi & potionis adhibendum eſt, ut reficiantur vires, non opprimantur. Cicero.

Of Concupiſcence.

Defin. *Concupiſcence or luſt is a deſire againſt reaſon, a furious and unbridled appetite, which killeth all good motions in man's mind, and leaveth no place for vertue.*

LUſt is a pleaſure bought with pains, a delight hatcht with diſquiet, a content paſſed with fear, and a ſin finiſhed with ſorrow. *Demonax.*

Luſt by continuance groweth into impudency.

Shame and Infamy wait continually at the heels of unbridled Luſt.

Luſt is an enemy to the purſe, a foe to the perſon, a canker

canker to the mind, a corrosive to the conscience, a weakner of the wit, a besotter of the senses and, finally, a mortal bane to all the body; so that thou shalt find pleasure is the path-way to perdition, and lusting love the loadstone to ruth and ruine. *Pliny.*

Lust in age is loathsome, in youth excess; howsoever it is the fruit of idleness.

Lust inforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Sensual Vice hath these three companions; the first Blindness of understanding, the second hardness of heart, the third Want of grace.

Draco wrote such laws against Incontinency, that he is said not to have writ them with ink, but rather to have signed them with bloud.

The chanels which rivers long time have maintained are hardly restrained from their course; and lust wherein we have been long plunged is hardly purged.

Such things as maintain us in evil, or change our goodness to wickedness, are either nourished or begun by Lust.

Pleasure is the end of superfluity. *Plato.*

Adultery is called the injury of nature.

Concupiscence is inseparably accompanied with the troubling of all order, with impudency, unseemliness, sloth, and dissoluteness. *Plato.*

Our tongues most willingly talk of those things which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothfull. *Sen.*

Adultery desireth no procreation, but pleasure. *Anselm.*

Lust maketh a man to have neither care of his own good name, nor consideration of the shame which his posterity shall possess by his evil living.

This monstrous sin altereth, marreth, & drieth the body

body, weakning all the joynts and members, making the face bubbled and yellow, ſhortning life, diminiſhing memory, underſtanding, and the very heart.

Adultery is unlawfull Matrimony.

Adultery is hated even among beaſts.

Luſt is a ſtrong tower of miſchief, and hath in it many defenders; as needineſs, anger, paleneſs, diſcord, love, and longing. *Diog.*

Concupiſcence doth injure, profane and defile the holineſs of the ſoul.

The *Corinthians* for their inconſtancy have been evil ſpoken of; for they were ſo unchaſt, that they proſtrated their own daughters to enrich themſelves. Hence came the Proverb, it is not fit for every man to go to *Corinth*: for they paid well for their pleaſure.

The *Babylonians*, *Tyrrhenians*, and *Meſſalians*, were greatly ſpotted with this vice, abuſing their bodies in ſuch monſtrous ſort, that they were reputed to live rather like beaſts than Men.

Meretrix non diſſimilis mari: quod das, devorat; nunquam abundat.

Hoc unum in ore perpetuo habent meretrices, Da mihi, atque Affer mihi.

Of Sloth,

Defin. *Sloth is a fear to endure labour, a deſiſting from the neceſſary actions both of body and mind: it is the ſink which receiveth all the filthy chanels of vice, and with that poiſonous air infecteth & ſpoileth the ſoul.*

A Man being idle hath his mind apt to all uncleanneſs; and when the mind is void of exerciſe, the man is void of honeſty.

Sloth riſeth ſometimes of too much abundance.

Proſperity engendreth ſloth.

Sloth turneth the edge of wit, but ſtudy ſharpeneth the memory.

That which is moſt noble by nature is made moſt vile by negligence. *Ariſt.*

Idleneſs is the onely nurſe and nouriſher of ſenſual appetites, and the ſole maintainer of youthfull affections.

Travel is a work that continueth after death.

Be doing always ſomewhat, that the Devil find thee not idle. *Hierom.*

Idleneſs is the ſepulchre of a living man.

Sloth is the Devil's cuſhion or pillow. *Origen.*

Idleneſs teacheth much wickedneſs. *Bur.*

They that doe nothing learn to doe ill. *Cic.*

Idleneſs is the meat that ſoreſt and ſooneſt infecteth the mind with many miſchiefs.

Idleneſs is againſt nature. *Cicero.*

The ſlothfull man ſleepeth in his own want. *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleneſs is the enemy of vertue, and the very train of all wickedneſs.

Sloth loſeth time, dulleth the underſtanding, nouriſheth humours, choaketh the brain, hinders thrift, & diſpleaſeth God. *Galen.*

Sloth is the mother of poverty. *Sen.*

The ſluggard being neſtled in ignorance ſooneſt falleth into Atheiſm.

The man that paſſeth his life ſlothfully without profit, ought to loſe it without pity.

Idleneſs maketh of men women, of women beaſts, of beaſts monſters. *Homer.*

Study begetteth ſtudy, and ſloth increaſeth ſloth. *Ambr.*

Pythagoras gave his diſciples this Precept, Take good

ood heed that thou ſit not upon a buſhel: meaning hat idleneſs ought eſpecially to be eſchewed.

Luſt is quenched by labour, and kindled through dleneſs.

The idle heart is moved with no prayers. *Curtius.*

The rich man, if he wax idle, will be quickly poor.

Idleneſs is ſecurity, and labour is care.

In doing nothing men learn to doe ill. *Columella.*

That kind of contemplation tending to ſolitarineſs but a glorious title to idleneſs. *S. P. S.*

Sloth is a fear of labour to enſue.

It is not for a man of authority to ſleep a whole ight. *Hom.*

In idleneſs beware of idleneſs.

Sloth is the Step-mother of Wiſedom and Science, *Anacharſis.*

Men are born to good works; whereof our ſoul ay ſerve for a ſufficient and invincible proof, ſeeng it is never ſtill, but in continual motion and actin. *Cicero.*

Idleneſs decayeth the health of the body; and no an ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain in opinion which cauſeth ſlothfulneſs. *Plato.*

The Bees can abide no Drones among them; but ſoon as any begin to be idle, they kill them. *Plato.*

The wiſe man's idleneſs is continual labour. *Bern.*

Carthage was overcome, and *Rome* by Idleneſs came o ruine. *Aug.*

—*Vanam ſemper dant otia mentem.*

Ignavia vitium eſt animoſæ partis, quæ conſterniur periculis, præſertim mortis. Arilt.

Of Presumption.

Defin. *Presumption is a violent passion of the will, and an utter foe to prudence: it is that affection which thrusteth and exposeth the body to dangers, presuming onely upon vain hope and imagination, without either ground or reason.*

HE that vaunteth of victory before he hath won the field, may be counted more foolish than valiant. *Bias.*

Vain and light men love commonly that which is forbidden by reason, and love nothing more than to follow their sensual appetites.

He that presumeth of his own strength is soon overcome. *Aug.*

A fault wilfully committed ought not to be forgiven.

To flie from that we should follow, is to follow our own destruction.

Hardiness without fear is the sister of folly.

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back. *Aug.*

It is a great presumption to look for reverence of our elders, and to enjoin our betters silence. *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a Fool than of him that is wise in his own conceit. *Solom.*

Take heed of rashness in resolution, and cruelty in conquest; for the one is wilfull, and the other wicked: and as the first wants it, so the other shews as little grace, whose fruits are pernicious to reason, and torment to the conscience.

He that presumes on that he knows not may lose an honour for an humour. *Curtius.*

Presum-

Presumptuous attempts bring bad ends.

A festered sore must have a searching salve, and a shameless smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill success comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better than himself. *Bion.*

It is a troublesome, dangerous, insolent and proud enterprise, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reason of his life.

He is not wise, but arrogant, that dares presume unasked to give a Prince counsel.

He that presumeth to understand every thing, is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leap short through want of good riſing, and many shoot over for want of true aim.

He is very obstinate whom neither reason nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty, so are they perillous.

To strain farther than the sleeve will stretch maketh the arm bare: and to skip beyond a man's skill, is to leap, but not to know where to light.

That which in the Devils was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath: for if he fail to follow counsel herein, he shall either have his head broken by the furious, or his heart galled by the detractour.

Where men do all that they will, they indeed presume to doe that which they should not. *Cicero.*

Presumption is the chief ground and cause of all variance, hatred and mischief.

Amongst the ambitious men of the world presumption is a fury, and a continual tempter.

The occasion why Leven was forbidden unto the Jews at the Feast of *Easter*, was, to teach them to have a great care to keep themselves from Pride and presumption, into which they fell that held any good opinions of their own selves, and puffed themselves up therewith, as the dough is puffed with the Leven. *Philo.*

Men ought not to defer the amendment of their life to the last hour, because the thief was saved: for, as that was a precedent, that none should despair; so was it but one example, because none should presume.

He is too much presumptuous that striveth to go where another hath fallen; and too much unbridled that searcheth not at all when others have perished before him.

Let him that thinketh he standeth take heed lest he fall.

Nulla præsumptio pernicioſior quàm de propria juſtitia aut ſcientia ſuperbire. O ſuperba præſumptio! O præſumptuoſa ſuperbia! Aug.

Cùm non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, ut cùm aliis debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treason.

Defin. *Treason is that damned vice, hated of God and Man, wherewith perjured persons being bewitched fear not to betray themselves, so they may either betray*

tray others or their Countrey: it is the breach of faith and loyalty with God, their Governours, and Countrey.

THey are deceived that look for any reward for treason. *Curtius.*

The conflict with Traitours is more dangerous than with open enemies. *Livius.*

Traitours are like Moths, which eat the cloath in which they were bred; like Vipers, that gnaw the bowels where they were born; like Worms, which consume the wood in which they were ingendered. *Agesil.*

Treachery hath always a more glozing shew than the Truth; and Flattery displays a braver Flag than Faith.

No place is safe enough for a Traitour. *Amb.*

Once a Traitour, and never after trusted. *Lio.*

Who will not with *Antigonus* make much of a Traitour going about to pleasure him? but having his purpose, who will not hate him to death?

Such as are Traitours to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no privilege to be false.

Such as covet most bitterly to betray, first seek most sweetly to intrap. *Philip.*

Traitours leave no practice undone, not because they will not, but because they dare not.

Victory is not so earnestly to be sought, as Treason to be shunned.

A good warriour ought to commit the fortune of his war to the trust of his own vertue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traitour.

Many conſpire valiantly, but end wretchedly.

Traitours have continual fear for their bedfellow, care for their Companion, and the ſting of conſcience for their torment. *Men.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſel, ſoon breed a Traitour.

Where the people's affection is aſſured, the Traitour's purpoſe is prevented. *Bias.*

There are many Traitours in Common-weals whom it is better to forbear than to provoke.

Of raſh hopes proceed perillous ends, and of execrable treaſons damnable ſucceſs.

Traitours about the Thrones of Princes are like Wolves about the Folds of Sheep.

One ſcabbed ſheep will infect a whole flock, and one Traitour ſubvert the whole Monarchy.

He is worthily hated of all men that beareth not a faithfull heart to his Countrey.

No wiſe man at any time will truſt a Traitour. *Tully.*

Nè in colloquiis de prætextu pacis proditiones urbium tententur, ſiantque interlocutores, maximè cavendum eſt.

Proditores urbium ſæpe nè ipſi quidem proditionem evadunt, ſed ab hoſte trucidantur.

Of Deſperation.

Defin. *Deſperation is a ſorrowfullneſs without all hope of better fortune, a vice which falſly ſhadoweth it ſelf under the title of Fortitude and Valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loſs of their ſouls and bodies.*

Deſpe-

DEsperation is a double sin, and final impenitence hath no remission.

It is better to be called a dastardly Coward, than a desperate Caitiff.

Let no man despair of Grace, although he repent in his latter age: for God judgeth of man's end, and not of his life past. *Ber.*

Desperation springeth from the ignorance of God. *Aug.*

It is better to prolong our life in misery, than to hasten our own death without hope of mercy. *Lactantius.*

Love wanting its desire makes the mind desperate: and fixed fancy bereft of love turneth into fury.

There is no offence so great but mercy may pardon: neither is there any thing so desperate which time cannot cure.

Despair is the fruit of disordinate sin, which becoming his own judge, proves his own Executioner.

The fear of inevitable punishment is the cause of desperation. *Stob.*

Nothing doth more torment a man than forsaking hope. *Quint.*

Desperation preferreth profit before honesty. *Erasmus.*

Let no man despair of that thing to be effected which hath been done already.

Extreme fear and danger make cowards desperately adventurous: and what perswasion could not make constant, misery hath made desperate.

Resolution is grounded on honour, desperateness on danger.

Fortune desperately attained is as desperately lost: and despair suddenly entertained is a token of a wretched conscience.

Despair comes of the feebleness of courage and the lack of wit.

To him that is subject to passion despair is ever attendant.

He that is desperately inclined to his own will is ever most near to the wrath of God.

Despair leadeth damnation in chains, and violence lays claim to the wrath of God. *Ber.*

Despair and revenge deprive men of the mercy of God, and clean blot out the memory of their former good deeds.

Of all the perturbations of man's mind Despair is the most pernicious. *Livius.*

Many, reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themselves.

He that through the burthen of his sins breaks forth into desperation wilfully refuseth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The soul's first comfort is to avoid the fault; the next, not to despair of pardon.

Desperation is a certain death. *Aug.*

As he which without licence breaketh a Prison procureth his own death: so in the world to come shall he be perpetually punished which contrary to the will of God will set his soul at liberty. *Plato.*

Vincitur haud gratis jugulo qui provocat hostem.
Qui nil potest sperare, desperet nihil.

Of Heresies and Hereticks.

Defin. *Heresie is a wilfull and obstinate opinion grounded in the mind, the sister of ignorance, a professed enemy to all truth, presumptuously opposing it self against the Principles of Faith and true Religion.*

AFter the ascension of *Christ* into Heaven, divers by the instigation of the Devil did as *Simon* the *Samaritan* and others, who sought to seduce the people from the true faith they embraced, teaching and preaching Heresies. *Justin.*

Heresie streweth the plain and open way of truth with thorns and brambles.

Marcion, heaping Heresie upon Heresie, said that *Cain*, the *Sodomites*, and the *Ægyptians* and all Nations that have excelled in wickedness, met *Christ* in Hell, and by him were delivered. *Irenæus.*

Montanus, calling himself the Holy Ghost, strangled himself. *Niceph.*

The *Valentinians* said that *Christ* took not flesh of the Virgin *Mary*. *Polyd.*

The Church of *Corinth* was corrupted, not onely in manners, but also in doctrine.

Arius, that Arch-heretick, his bowels burst in sunder. *Theod.*

The *Adamites*, denominated from *Adam*, administer their Sacrament naked: they call their Church Paradise.

Abelites require such chastity in Marriage, that they admit no copulation between man and wife. This Heresie was soon suppressed.

Origenists and *Sadducees* deny the Resurrection.

Aquarii used not Wine but Water in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our salvation, and yield our selves subjects to Satan.

The *Nicolaites* maintain the community of their Wives. *Eus.*

Antioch was never without Hereticks; and within the seventh year of *Julius*, the greater part thereof was consumed with fire from Heaven, the other destroyed by an Earthquake.

Nesto-

Neſtorius denied *Mary* to be the mother of *Chriſt*: after he was baniſhed, his tongue was eaten up with worms, and he dyed miſerably. *Euag.*

They which through the dimneſs of their mind, and want of underſtanding, do contemn the true and living God, do pleaſe themſelves with all manner of peſtilent errours. *Amb.*

Some not conſidering that clear and heavenly light which cometh from God, do fall into the gulf and ſink to the bottom of that moſt foul and filthy puddle of all falſe Opinions, Errours, Hereſies, and worſhipping of falſe gods. *Amb.*

An Heretick doth corrupt the ſincerity of the Faith and Doctrine of the Apoſtles. *Aug.*

A Schiſmatick, although he ſin not at all againſt the pure Doctrine and ſincere Faith, yet he raſhly ſeparateth himſelf from the Church, breaking the bond of unity. *Aug.*

If Cockle appear in the Church, yet ought neither our faith nor charity be letted; we muſt rather learn to be good Corn. *Cyp.*

While ſome men always take to themſelves a farther dominion than peaceable juſtice requireth, they periſh from the Church: and while they proudly lift up themſelves, blinded with their own preſumption, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidſt much Chaff and Cockle, ſuffereth many things: and yet whatſoever is either contrary to faith or good life ſhe alloweth not, neither holds ſhe her peace, neither doeth ſhe it.

De nucleo olivæ, intus optimæ & ſuaviſſimæ, ventoſa & vana caprificus exſurgit: ita & hæreſes de noſtra fructificaverunt religione, degeneres à veritatis grano, mendaces & ſylveſtres. Tertul.

Omnia

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi *spineta sedem sibi & requiem repererunt.* Hieronymus.

Of Devils.

Defin. *Devils are our tempters to sin, blasphemy, and all other evils: they that stand in fear of God take pleasure in that which displeaseth them.*

THE Devil labours to deceive man, and greatly envies that any should be saved.

Satan is a subtle fisher, and useth great cunning in casting of his net, and searcheth out the vein of water wherein every man is delighted. *Basil.*

The Devil by degrees worketh the destruction of man.

Christ fisheth with an angling-rod, and catcheth but a few; the Devil with a broad net, and draweth up multitudes. *Chrys.*

The Devil's bait is sweeter than *Christ*'s; and that is the cause he taketh so many. *Hier.*

Christ fishing took four, *Simon, Andrew, James* & *John*: the Devil walking by the sea of this world may in as little space catch four thousand.

Through the envy of the Devil sin entred into the world.

The Devil was the first authour of lying, the first beginner of all subtle deceits, and the chief delighter in all sin and wickedness. *Philo.*

Divers spirits were wont to deceive people, either by misleading them in their journies, or murthering them in their sleeps. *Psellus.*

The Devils, not able to oppose God in himself, assault him in his members. *Aug.*

The Devil intangleth Youth with beauty, the Usurer with gold, the Ambitious with smooth looks, the Learned by false doctrine.

The

The Devils oft-times ſpake truth in Oracles, to the intent they might ſhadow their falſhoods the more cunningly. *Lactan.*

The Devils (as being immortal ſpirits, and exerciſed in much knowledge) ſeem to work many things which in truth are no miracles, but mere works of nature.

All the great power of Devils proceedeth from the juſt indignation of God, who by ſuch whips chaſtiſeth the wicked, and exerciſeth the good.

The Devils have divers effects; the one troubles the ſpirit the other moleſteth the body: ſome inſinuate and ſteal into our hearts, where depraved deſires are ingendred; or elſe into our underſtanding, to hinder the uſe and office of Reaſon.

The power of God, and not the Devil, is to be feared. *Greg.*

The inviſible enemy is overcome by faith.

The Devils have will to hurt, but they want power. *Auguſtine.*

The Devil is overcome by humility.

The Devil is ſtrong againſt thoſe that entertain him, but weak againſt thoſe that reſiſt him. *Aug.*

From evil ſpirits proceedeth Art-Magick, whereby the ſlaviſh practiſers of that damnable Art by many falſe miracles deceive the ſimple, and confound themſelves.

He that giveth his word to the Devil breaketh his bond with God. *Luther.*

The Devil, Temptation, and ſin, were the occaſion of man's fall.

The hearts of the Reprobates contain as many Devils as unchaſt thoughts. *Greg.*

The Devil in the laſt day ſhall riſe againſt us in condemnation, for that he hath been more carefull to get ſouls than we to ſave them. *Bern.*

The

The Devil doth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great mark than a little one. *Amb.*

The Devil is to some a Lion, to some an Ant. *Greg.*

The Devil ceaseth to tempt them whom he hath already wone.

The Devil, though he seeth not our thoughts, yet by outward signs he many times doth know them, as by our words.

The Devil is the father of lies, and the chief authour of all deceit.

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil presents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What sin soever hath been by man at any time committed, was first by the Devil invented.

The Devil first accuseth us of our evil words, next of our evil works, lastly of our evil thoughts. *Greg.*

Christus Leo dicitur, propter fortitudinem; Agnus propter innocentiam: Leo, quòd invictus; Agnus, quia mansuetus. Ipse Agnus occasu vicit Leonem, qui circumit quærens quem devoret. Diabolus Leo dictus feritate, non virtute. Aug.

Of Hell.

Defin. *Hell is in all things contrary to Heaven: It is a place of torment, misery and desolation; where the wicked shall endure the endless judgment of pain for their offences.*

ZEno the Stoick taught, That the places of the Reprobates were separate from the righteous; the

the one being pleaſant and delectable, the other darkſome and damnable.

Hell is the hold of horrour, diſtreſs and miſery, the cell of torment, grief and vexation.

The loſs of Heaven is to the damned more grievous than the torment of Hell. *Chryſ.*

Hell is the land of darkneſs.

In Hell all torments are not alike. *Aug.*

Woe be to him that by experience knoweth there is a Hell. *Chryſ.*

Hell is the place of puniſhment which God hath reſerved for the Reprobates.

In Hell is no order, but a heap and chaos of confuſion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth always, and the defect can never fail.

Hell is every-where where Heaven is not.

The torture of a bad conſcience is the Hell of a living ſoul. *Calvin.*

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the vertuous: and wicked men eſcape torments in this world, becauſe they ſhall find there is a judgment to come, wherein the wicked ſhall have puniſhment according to the number of their offences. *Lactantius.*

They that believe in *Chriſt* have already overcome ſin and Hell.

To them that are enamoured of the world, the remembrance of Hell is bitter.

The image of our ſins repreſents unto us the picture of Hell.

Hell, like death, is moſt uncertain, and a place of puniſhment moſt aſſured.

Hell is compared to the Labyrinth which *Dædalus* made,

made, whoſe entrance is eaſie, but being once in, it is not poſſible to return.

He that tempted *Chriſt* will never ſpare men. *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed leſt thy ſoul feel the flames of Hell.

Hell, that is known no-where, is every-where; & though now never ſo private, yet in the end it will be moſt publick.

Envy is a picture or reſemblance of Hell.

Death holdeth his Standard in Hell, which is called the Land of death.

Infernus locus eſt ſine menſura, profunditas ſine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis; ibi miſeriæ, ibi tenebræ, ibi horror æternus, ibi nulla ſpes boni, nulla deſperatio mali.

Noctes atque dies patet atri janua Ditis.

The End of the Book.

THE NAMES

Of all the Christian and Heathen Authours in this Book.

A

Augustine
Ambrose
Appian
Archimedes
Ælianus
Aristotle
Aristippus
Anaxagoras
Alex. Severus
Anselm

B

Basil
Bernard
Bonaventure
Boëtius
Bullinger
Bodinus
Bias
Bacon
Beza
Bion

C

Chrysostome
Cyprian
Clemens Alex.
Cassiodorus
Columella
Cor. Agrippa
Chrysippus
Chilo
Calvin
Cicero
Curtius

D

Diogenes
Diog. Laerc.
Demosthenes
Dionysius

E

Eusebius
Enagoras
Erasmus
Ennius
Epictetus
Euripides

G

Gregory
Guevara
Galen
Guicciardine

H

Hierome
Horace
Hermes
Hippocrates
Homer

I

Josephus
Isidorus
Irenæus
Justin
Justinian
Isocrates
Iamblichus

L

Luther
Lactantius
Lud. Vives
Livius
Lucretius
Lycurgus

M

Macrobius
Musonius
Marc. Aurel.
Musæus
Menander
Martial

N

Niphus

O

Origen
Olaus

Oso-

Osorius

P

Polycarpus
Petrarch
Publius
Plautus
Plato
Philo
Pontanus
Pacuvius
Phocion
Periander
Pythagoras
Plotinus
Plutarch
Pittacus
Pindarus
Petronius

Plinius
Psellus

Q

Quintilianus

R

Ramus

S

Sirach
Solon
Socrates
Strobæus
Saluſt
Suetonius
Silius Italicus
Sophocles
Seneca
Sir Thomas Moor
Sir Philip Sidney

T

Thomas Aquinas
Theodorus
Thales
Terence
Tertullian
Theopompus
Theophraſtus
Theocritus

V

Vegetius
Virgil

X

Xenocrates
Xenophon

Z

Zeno

A Ta-

A Table of all the principal matters contained in the former Treatise.

A

Angels 5
Admiration 58
Ancestors 105
Adultery, *vide* Concupiscence
Absence and Presence 136
Adversity, *vide* Poverty
Acts 138
Ambition, *vide* Pride
Aid 141
Anger, *vide* Rage
Accusation 168
Apparel, *vide* Bravery
Abundance, *vide* Riches

B

Blessedness 15
Beauty 31
Benefits 87
Belief, *vide* Credulity
Banishment 135
Bravery 195
Bounty, *vide* Liberality
Boasting 197
Beginning 257

C

Conscience 12
Comforts 65
Courtesie 89
Counsel 96
Consideration 101
Courage 112
Cruelty 188
Change 130
Credulity 155
Children 210
Choice 223
Chastity 228
Content 230
Constancy 231
Countrey, or Commonwealth 236
Charity 240
Covetousness 285
Concupiscence 303

D

Dissimulation 33
Doubts 161
Denial 162
Dancing 217
Death 249
Day

Day or Light 260
Dishonesty 268
Deceit 292
Drunkenness 297
Desperation 312
Devils 317
Distrust, *vide* Desperation
Diligence, *vide* Labour

E

Eloquence 54
Ending 259
Experience, *vide* Knowledge
Envy, *vide* Hate
Exile, *vide* Banishment

F

Folly 35
Flattery 37
Friendship 69
Fame 114
Fear 119
Famine 122
Fortune 125
Fortitude, *vide* Courage
Fury, *vide* Rage

G

God 1
Goodness 64
Generals in War 108
Gladness 146
Gaming 283
Gluttony 300

H

Heaven 3
Hate 24
Honour 83
Hope 238
Humility 243
Heresie 314
Hereticks *ibid.*
Hell 319
Hearing, *vide* Senses

I

Jealousie 22
Ignorance 62
Idleness, *vide* Sloth
Innocency 76
Jests, *vide* Scoffing
Justice 90
Infamy 266
Joy, *vide* Gladness
Ingratitude 272

K

Knowledge 51
Kings 78

L

Love 16
Learning 49
Liberality 85
Laws 93
Labour 144
Liberty 148
Life 201
Lying 294

M

Memory 48
Mean 143
Muſick 215
Man 220
Marriage 225
Matrimony, *vide* Marriage
Meekneſs, *vide* Humility
Miſtruſt, *vide* Suſpicion

N

Nobility 82
Neighbours 180
Nature 199
Night 262
Neceſſity, *vide* Poverty

O

Office 103
Obedience 152
Opinion 154
Oath 159
Offence 166
Old age 245

P

Peace 8
Prayer 13
Poetry 57
Poverty 132
Patience 67
Precepts 97
Policy 110
Praiſe 139
Prudence, *vide* wiſedom
Phyſick 173
Pain 176
Plenty, *vide* Riches
Proverbs 182
Pride 276
Prodigality 280
Preſumption 308

Q

Qualities, *vide* Conditions
Quietneſs, *vide* Peace

R

Rage 115
Ruine 123
Riches 127
Repetition 164
Religion 233
Rulers, *vide* Kings

S

Suſpicion 38
Sermons 46
School 60
Sleep, *vide* Sloth
Serving 150
Secrecy 158
Slander 170
Scoffing 172
Sapience, *vide* wiſedom
Sentences 184
Similitudes 191
Surfeit, *vide* Gluttony
Soul 203

Sorrow, *vide* Tears
Senſes 206
Sloth 305

T

Truth 9
Thought 40
Temperance 74
Tears 178
Time 251
Treaſon 310
Trouble, *vide* Pain

V

Vertue 6
Vices in general 270
Uſury 289

Underſtanding, *vide* Knowledge
Unity, *vide* Religion

W

Women 27
Wit 42
Wiſedom 44
War 106
World 224
Wickedneſs 264
Want, *vide* Poverty
Wife, *vide* Marriage

Y

Youth 212

The End.